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THIS SPECIAL NUMBER presents the text of all major addresses given at the NATIONAL CONFERENCE ON THE CHURCHES AND SOCIAL WELFARE, held in Cleveland, Ohio, November 1-4, 1955. For the most part it was edited by Dr. Charles G. Chakerian with the assistance of Eloise Beckley of the Hartford Seminary Foundation. It represents the following three issues of the periodical: Volume II, Number 5 and Volume III, Numbers 1 and 2. In addition to this special issue, Christian Social Welfare Associates received in October, 1955, a free copy of Dr. Chakerian's condensation of the reports of the Preparatory Commissions, entitled *The Churches and Social Welfare,* and subsequently a copy of *A Message to the Churches.*

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COVER: *Hon. Perry B. Jackson, chairman of local arrangements, left, with Leonard W. Mayo, chairman of the Cleveland Conference.*

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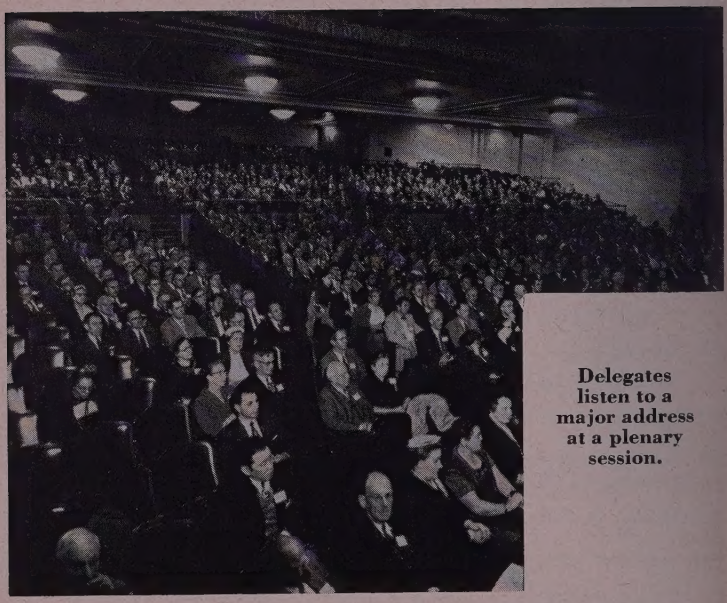


Delegates listen to a major address at a plenary session.

EDITORIAL

DURING THE FIRST FOUR DAYS of November 1955, there was held in Cleveland, Ohio, the *National Conference on the Churches and Social Welfare.* This delegated, representative, interdenominational conference, called by the National Council of Churches, brought together some 1500 men and women whose major specialized concern was social welfare as related to the churches. This was indeed a pioneering conference. It constitutes a landmark in American social work and church history.

Social welfare is no longer the concern of small groups of "do-gooders." It is no longer limited to the care given comparatively small minorities of undesirables or unfortunates.

According to the best available estimates, the United States currently spends more than $20,000,000,000 annually for health and welfare services. This grand total is inclusive of all expenditures — public and private. It is claimed that at least 80 per cent of the total comes from tax sources. The balance of 20 per cent is supplied by community chests, endowments, and other private gifts including church funds. The last probably amount to more than $2,500,000,000.

An army of more than one million professional and volunteer workers are in charge of numerous remarkably varied agencies and institutions serving scores of millions of men, women, and children.

One may well ask, "Why all this staggering expenditure of money, time, and effort at a time when the United States is experiencing its greatest prosperity?"

The answer lies in the fact that American social welfare is no longer a negative device of suppression, repression, and begrudgingly dispensed charity. Today, social welfare constitutes an important integral unit of American culture. It is an inextricable part of our institutional framework, of our systems of folkways and mores. It is a resource that may be used positively by all Americans in their attempts to live more abundantly.

In this over-all development, the Federal Government has played a dominant role since the 1930's. State and local governmental programs, although necessarily more limited in extent, have also expanded substantially. Likewise, significant advances have been made in private voluntary social work — religious and secular. These changes are rapid and radical. They require frequent and thorough study and examination.

Thus it is well that the National Conference on the Churches and Social Welfare was called to "consider the role and function of the churches in relation to the changing needs in social welfare . . . to the end that the churches may give more dynamic leadership in helping to meet the nation's welfare needs in this generation."

Three years in preparation, the Conference, under the chairmanship of Leonard W. Mayo and the immediate direction of William J. Villaume, presented one of the richest and most stimulating programs ever offered American church and welfare workers.

Two outstanding features were a dramatic presentation of the local church as a community resource, written and directed by John Duff Stradley; and an audio-visual presentation of the extent and nature of the social welfare programs of the churches, based upon a national survey and written and directed by Conference Counselors, Inc.

The main speakers included, among others, Bradshaw Mintener, assistant secretary, U. S. Department of Health, Education, and Welfare; sociologist Ira de A. Reid of Haverford College; President Eugene Carson Blake, Vice-President Mildred McAfee Horton, General Secretary Roy G. Ross, and Associate General Secretary Roswell P. Barnes of the National Council of Churches; and Leonard W. Mayo, Conference chairman.

The delegates were divided into twenty general and twenty functional sections which used as a basis for their deliberations reports prepared by twenty preparatory commissions.

This special issue of CHRISTIAN SOCIAL WELFARE presents all the major addresses delivered at the Conference. It thus forms an important item in the resources available for further study during the follow-up of the Conference as planned by the participating denominations. Moreover, it is a significant addition to the rapidly growing literature in the field of church social welfare.

—CHARLES G. CHAKERIAN

Significance of Cleveland Conference emphasized in

OPENING STATEMENT

by Roy G. Ross

IT IS A HIGH PRIVILEGE to welcome you to this conference which is the most comprehensive meeting in this field which has ever been held in the history of the churches of America.

Social welfare is one of the three great ministries of the church. The other two are evangelism and education. All are grounded in the Christian gospel and in the life of the Church historically. There are churchmen who look at social welfare as a gratuitous and peripheral concern of the Church. Anyone who holds this view either does not understand the meaning of the term "welfare" or has failed to read with true apperception the message of the prophets, the New Testament record of the acts and concerns of Jesus, or the history of the Church through the intervening ages. It remains for those who will follow on this program to document this fact.

Organized social welfare as we know it today is, of course, a relatively new concept and this is especially true of welfare as a function of the state. It is in a sense the product of the highly organized society in which we of the twentieth century live.

Today the church finds itself in a confused state of mind regarding its responsibilities in this field. This confusion grows out of a transition begun in depression years when it became clear that welfare could no longer be an exclusive concern of local communities, working in isolation, but must be a concern of the nation as a whole; and when it became equally clear that any adequate welfare program could not divorce itself from social planning.

The response of the churches to the proposal for this conference gives me great encouragement, because it signifies that the concerns of the churches for social welfare have not waned, that the church has not abdicated its responsibility in this field, but that it recognizes the need for reexamining its special role and its relationships in view of new developments and a vastly changed situation.

This is truly a representative conference. You are here as the appointees and trusted representatives of your churches. You have come either as the direct appointees of these churches or as the indirect representatives of their state and local adjudicatories appointed through their state and local councils. You

bring here the viewpoints of local congregations, the organized life of the churches and their local communities.

The National Council of Churches has a broad range of concerns in the field of social welfare. These concerns are shared by practically every major unit of the Council: the Division of Christian Life and Work, with its ministries in the field of health and mental hygiene, as it seeks justice for the oppressed and underprivileged; the Division of Christian Education with its services in the field of family life and its attention to programs for reducing delinquency; the Division of Home Missions as it reaches out to the minorities of the nation – migrants, Spanish-speaking peoples, American Indians – seeking for them a well rounded life; the Division of Foreign Missions as it serves the underprivileged of many nations through exemplification of the whole gospel of Christ; the Department of Church World Service with its vast program of relief now making the transition to interchurch social planning; the General Departments of Church Women and Men as they call the attention of their vast constituencies to the injustices and plights of all groups and conditions of people and challenge these constituencies to engage in constructive remedial measures.

Indeed the conference is sponsored by the whole Council, but the major responsibility for basic planning, for building an agenda, for enlisting the foremost authorities of the nation for the leadership of the several sections, and for the preparation of basic papers has been borne by an able executive committee under the splendid leadership of Leonard W. Mayo and by Dr. William J. Villaume and his staff colleagues from the Department of Social Welfare and the Division of Home Missions. We believe that as the conference proceeds you will be convinced that the advance planning has been well done.

We hope that out of this conference, the churches may get better orientation for the tasks which they wish to carry on both individually and collectively; that they may achieve a clearer understanding of the relationships which they must sustain in those tasks; and that they may get new insights as to ways in which they may aggregate their resources, so as to render a maximum of service and thus fulfill their spiritual mission. We of the Council staff hope, out of this conference, to obtain a clear view as to how the Council can become the most useful instrument of the churches in the tasks that they will undertake together.

The establishment of a working relationship between the church and social work constitutes

THE CHALLENGE OF THE CONFERENCE

Keynote Address

by Leonard W. Mayo

THE NATIONAL COUNCIL OF CHURCHES has given this conference a two-fold mandate: first, to study the role and function of the churches in social welfare in the light of changing needs in that field, and second, to suggest how the churches may give more dynamic leadership in helping to meet the welfare needs of the nation.

The official statement of "Purpose of the Conference" as issued by the two units of the National Council responsible for planning and conducting the Conference – the Division of Home Missions and the Department of Social Welfare – makes it clear that the mandate has been accepted. We have our sailing orders; we are ready to embark.

This conference of some 1500 delegates and visitors is both unique and significant; it is unique in that never before has there been a conference thus constituted, under these auspices, addressing itself solely and exclusively to this topic; it is significant in that we have the opportunity here to influence the future course of our churches in the field of social welfare. The Conference will speak only for itself, but it will report its findings to the member denominations of the National Council for full consideration by their boards and staff members. In addition those of us in attendance and others who elect to read the informative material prepared in advance for our consideration have an unusual opportunity to learn what is taking place by way of activities and programs in social welfare in our churches, and what philosophy and policies guide the several denominations in this field.

The challenge of the Conference may be stated very simply – it is to help determine how the Church may become as effective today as it was in its early history in meeting the needs of the whole man. It is common knowledge that at one time the Church was not only the spiritual center of the community – but to a very large extent the source of material relief, the pro-

tector of the homeless, the educational center, the haven of the aged and the ill, and the focus of all charitable activity. Like the American home, however, the Church has seen many of the functions it developed and nurtured pass into the hands of secular agencies. As a result some churches, like some homes, have become impotent because they have not adjusted to this reality.

* * *

If the present situation is to be viewed realistically, it must be recognized that a tremendous increase in population has taken place; that there has been a shift from an agricultural to an agricultural-industrial economy; that knowledge of human life, including the physical and emotional needs of man, has greatly increased; and that there has been a rapid rise in the number of professions, institutions, and agencies emerging from and built around this new knowledge.

These far-reaching changes make it far more difficult for the Church to be effective in social welfare than was the case fifty years ago. It was relatively simple to feed, clothe, and shelter the homeless during an emergency, build an orphanage, a home for the aged, or a hospital. It is far from simple now to determine the role of the Church in a major disaster and its proper relation to the Red Cross, for example. We have learned that the problems of children from broken homes cannot be solved by the relatively simple process of housing them in a congregate institution. We have discovered that the aged have individual needs as well as children, which are not always met by dispatching them to institutions. Science and the medical profession have made such progress and the cost of hospital construction has risen so sharply in the last half century that no denomination dares to assume responsibility for providing hospital care without full assurance that additional beds are needed in a given geographical area and that it is entirely appropriate that it should furnish them.

With respect to the proper administration and conduct of welfare and health agencies under church auspices, furthermore, we have learned that workers qualified by personality, education, and experience are essential and that dedication without preparation is as great a disservice to the Church as it is to those she would serve.

Historically the Church has passed through two distinct phases in the expression of its social welfare concerns and has already entered a third. There was a time in the very early years when the clergy assisted by officers and other devoted volunteers carried full responsibility for whatever charitable or welfare activities were conducted. The establishment of institutions under

church auspices came very promptly and that in turn was followed by the founding of agencies and organizations under denominational auspices to which various welfare activities were delegated. These included institutional care of children and the aged, recreational programs, hospital service, and the entire mission program, domestic and foreign. For many years, furthermore, local churches have been conducting cultural, recreational programs, and guidance services for both youth and adults, frequently filling an otherwise serious gap in many communities.

* * *

Something of the extent and volume of Protestant social welfare activity is seen in the following figures taken from the recent publication, *The Changing Scene*, by Cayton and Nishi of the Research Bureau of the National Council, and prepared specially for this conference:[1]

1. There are more than 200 councils of churches in the United States which have some active welfare concerns in the communities or states in which they are located.

2. There are nearly 2,000 councils of church women, all of which have an active interest in social welfare problems and programs.

3. Some 37 Protestant bodies maintain nearly 3,000 health and welfare agencies including homes for the aged, hospitals, neighborhood houses and settlements, and institutions and other services for children, in that order. One denomination alone maintains almost 300 agencies, institutions and services.

4. Of the 3,000 agencies reported by cooperating bodies, nearly 1,000 participated in the study conducted by the Research Bureau of the National Council of Churches. One-fifth of the group was founded before 1900, and a half before 1920. They employ approximately 55,000 staff workers full time and 13,000 part time. Of the full-time group, 1,200 are social workers; 4,000 are medical doctors; 8,000 are nurses, and 5,000 are members of other professions.

5. This group of approximately 1,000 agencies served nearly five million people in 1954 and expended some 257 million dollars in the operation of their welfare services.

The services, programs and facilities already conducted by local churches, councils of churches, councils of church women, and by denominational groups should continue whenever and wherever there is a demonstrable need that cannot be met more appropriately by some other group, and provided they can be conducted in accordance with adequate and acceptable standards, and that something is added by the Church in the nature of spiritual direction and religious content.

[1] For health and welfare estimates based upon the study, see page 108.

If church-sponsored and church-related activities in social welfare are to be conducted with increasing competence and success, some such criteria as the following must be met:

1. There must be continued and patient efforts on the part of the clergymen and social workers to understand the function and role of each in various aspects of social welfare. Too many in the Church think of social work as a palliative activity at best concerned largely with economic needs, and of social workers as not only uninterested in the Church and religion, but even hostile to them. Granting that there are exceptions, these are largely unfounded generalities.

Too many social workers, on the other hand, think of the clergyman and his associates as concerned with man's spiritual welfare to the exclusion of his other needs and as uninterested in social issues in the community. Social workers point out that some pastors feel quite self-sufficient in dealing with intricate problems of personality and that they want no supplementation in that function. Again, these are generalities honored in the breach more times than they are confirmed.

Modern social work and theological training are doing much to enlighten each profession with respect to the other, and barriers are slowly but surely being broken down. It is highly desirable that these joint efforts continue.

2. There must be continuing communication among the churches and social agencies and between the clergy and social workers with respect to families and individuals known to each in order that the assistance given may be offered on a supplementary and cooperative basis. With respect to social problems in the community it is equally important that cooperative efforts be the rule rather than the exception. The council of churches furnishes a natural channel for communication in both instances.

3. There should be increased participation by the clergy and church members in social welfare activities in the community and on the part of social workers in church life and programs. Attendance by the clergy at local and state welfare conferences and by social workers at important meetings of church groups would do much to encourage exchange of information and help **create a partnership relation.**

* * *

The third phase in the expression by the Church of her welfare concerns should be given even greater attention than is presently accorded to it in the view of many. This phase may be roughly described as concerned with broad social issues and specific social action. Those who are giving leadership to this

fundamental development which is related to the causes of social ills believe that:

1. Denominational leaders, local clergymen, and individual church members should become more familiar with Federal, state, national and local welfare programs and take an active part along with other citizens in policy making, discussion of current issues, and in interpreting to their constituents and to the community what social welfare needs exist and how they may be met. They hold that clergymen have a responsibility to encourage and stimulate members of their congregations to become active in local welfare programs as board members and volunteers.

2. They believe, and the speaker heartily concurs, that at this time in the world's history, denominational leaders and local clergymen have a responsibility to speak out with courage and clarity on current social issues that go to the heart of our religious convictions as well as to the roots of human need. There is the issue of adequate shelter for the American people; the issue of relations among various cultural and racial groups; the issues involved in safeguarding the health of our communities in the face of the mounting problem of chronic illness; the issues induced by a rapidly aging population; the issue of juvenile delinquency; the issue of the proper conduct of our prisons and correctional institutions for youth, and the subsequent adjustment to society of those who have been incarcerated in them; the issues created by thousands of displaced persons and itinerant workers whose children have little or no security and (in the latter instance) little or no education; the issues related to the causes and treatment of mental illness; the issue of international relations which comes close to us all when we find some church members insensitive to what is involved in the purposes and philosophy of the United Nations and the crucial matters that hang on its fate.

* * *

Finally, there is an issue which undergirds and overshadows all of these in its basic import — the issue of freedom of speech and association without which there would be no freedom of worship, no free enterprise, no social welfare programs as we know them. Judge Learned Hand recently expressed himself on this issue as follows:

> "I believe that the community is already in the process of dissolution where each man begins to eye his neighbor as a possible enemy, where nonconformity with the accepted creed, political as well as religious, is a mark of disaffection, where denunciation, without specification or backing, takes the place of evidence; where orthodoxy chokes freedom of dissent;

where faith in the eventual supremacy of reason has become so timid that we dare not enter our convictions in the open lists to win or lose.

"The mutual confidence on which all else depends can be maintained only by an open mind and a brave reliance upon free discussion. Of this I am sure: if we are to escape, we must not yield a foot upon demanding a fair field, and an honest race, to all ideas."

Whenever, during the last two years, the voice of the Church has been raised on this issue with clarity, dignity, and courage, it has struck a telling blow for the preservation of liberty.

In answer to those who may not believe that our fundamental freedoms are threatened, I can offer direct testimony to the effect that to my certain knowledge the files of at least one security agency of the Federal government contain the names of some ministers of the gospel whose only "deviation" in long careers of loyal Christian citizenship has been to express vigorously in their own words the essence of Judge Hand's observations just quoted to you. The issue of free speech and the right to an unpopular view, whether religious or secular, is so vital to the survival of freedom of worship that the Church can do no other than vigorously to defend it.

In a word the role of the Church in matters of human freedom and in relation to each of the above issues is to make known in articulate, forceful, but appropriate ways, its abhorrence of injustice no matter where, by whom, or upon whom it is perpetrated.

Were the Good Samaritan of biblical fame living today, he would do more than rescue his neighbor in distress, find help for him and agree to foot the bill. He would ask three searching questions and diligently seek the answers; he would ask:

1. Are there services and agencies in the community to meet the present needs of this man?
2. Can the recurrence of the disaster that befell him and that may, therefore, befall others be prevented?
3. How can I, as a citizen and churchman, work effectively with my church and the local welfare agencies, both governmental and voluntary, to improve existing services, develop new ones as needed, and establish some type of preventive program?

In the final analysis all that we shall talk about at this conference boils down to a very personal responsibility, the responsibility of the denominational executive, and board member, of the pastor in the local church, of every church member, and every church organization, and of every member of the social work profession.

I know you join me in the earnest hope and prayer that years hence when those who follow us review the findings of this conference and their application in practice, they will see clear evidence of even greater leadership by the churches from this day forward in meeting the welfare needs of the nation. The potential that inheres in a close working partnership between a church fully aroused to its welfare responsibilities, and a social work profession sensitive to spiritual values is the greatest single guarantee we have to this end.

Executive Committee of the Conference meets at Cleveland. Seated left to right are Herbert T. Miller, Karl P. Meister, Edith E. Lowry, Donald B. Cloward, J. Oscar Lee, David W. Barry, Margaret Kuhn, Emma Burris, Leonard W. Mayo, chairman. Standing left to right: Donald C. Bolles, Charles G. Chakerian, Clarence E. Krumbholz, Philip M. Widenhouse, Sheldon Rahn, Harold H. Baldwin, Beth Marcus, Alice Goddard, Richard E. Lentz, John Park Lee, William J. Villaume, director.

Conference Meditations

THE INDISPENSABLE GIFTS

by Glenn W. Moore

LOVE

IN A VERY READABLE LITTLE BOOK, Ernest Marshall House, pastor of the Bloor Street United Church in Toronto, Canada, speaks of the spiritual values in Shakespeare. To use his words he is endeavoring to "reveal how the integrity and insights of a great master have at times transformed the changing scenes into parables of unchanging truth." So, Hamlet is the Tragedy of Indecision; Macbeth the Tragedy of Ambition; and Othello the Tragedy of Jealousy. The Merchant of Venice, a so-called Comedy which "speaks as seriously as any play called tragic," he calls the Tragedy of Inhumanity.

The greater actors have "portrayed Shylock as a man who was bitter, but who had been made bitter by injustice; who was fired by hatred that was irrational and indefensible, but not more irrational and indefensible than the Christian scorn by which it was nurtured. He was pictured, in brief, as a man who was wrong, but who had been wronged; a man who even in the midst of a calamity in a measure just, yet constituted a protest against oppression and shame that were wholly unjust. He embodied an immortal appeal to elemental dignity and rights which he had been shamelessly denied."

Thus the drama is "a passionate plea for the underling, for the human dignity even of a man made hard and cruel by savage persecution."

How man treats his fellowman determines his own position. Do you remember the conversation of Marcellus in Lloyd Douglas' masterpiece, *The Robe*? The Roman Tribune seeking for the true spiritual meaning of life was talking with the little Jewish tailor sitting cross-legged on his table in his little shop. Marcellus says his father is a "man of integrity and generosity. His slaves are well treated. They probably have better food and shelter in our home."

Benjamin interrupted: "I can readily believe that. They have more to eat than they might have if they were free. Doubtless that is also true of your horses and dogs. The question is: are men and beasts of the same category?" It is an offense to the majesty of the human spirit; for if any man deserves to be regarded as the same quality as a beast of burden, then no man

has any dignity left. All men are created in the image of God.

Benjamin adds later: "The Romans will be crushed, but not because they are too soft. It will be because they have believed all men are beasts. Enslaving other men they have denied their own spiritual dignity. Not much wonder that your Roman gods are a jest and a mockery in the sight of all your intelligent people. What do you want with gods—you who think men are like cattle, to be led by a halter? Why should you look to the gods when your dog doesn't?"

In our day again we have seen the tragic results of men having lost their way with God, treating other men as beasts. And every day we see reflected in the news of our society, The Tragedy of Inhumanity.

Into such a world and for such a world today came the indispensable gift of God's love for every man, rich and poor, male and female, Jew and Gentile. This gift, said Henry Drummond, is the greatest thing in the world. And he might well say so for *God* is love. His Spirit in the heart of a man transforms every relationship. A good illustration is the book of Philemon, a simple letter by Paul interpreting Christian responsibility of a master and his slave. Even a relationship as inherently wrong as that could be sweetened and transformed by a demonstration of the meaning of Christian love.

Not only does such love transform every human relationship—husband and wife; parent and child; man and neighbor; employer and employee—but this love is the *indispensable* gift because it alone is invincible. Many years ago I heard Dr. T. Z. Koo in a student gathering say: "I had heard of the gospel of Jesus Christ, but I never could see how God could be all powerful until I learned that God is love. Then I knew it was true for no power can overcome love." It will transform every tragedy. Its patience will defeat the bitterest hatred. It can overcome envy, and jealousy, and indifference.

> Love is patient and kind;
> love is not jealous or boastful;
> it is not arrogant or rude.
> Love does not insist on its own way;
> it is not irritable or resentful;
> it does not rejoice at wrong,
> but rejoices in the right.
> Love bears all things,
> believes all things,
> hopes all things,
> endures all things;
> Love never ends.
> Make love your aim.

It is in this chapter that Paul wrote: "I will show you a still more excellent way. If I speak in the tongues of men and of angels, but have not love, I am a noisy gong or a clanging symbal. And if I have prophetic powers, and understand all mysteries and all knowledge, and if I have faith, so as to remove mountains, but have not love, I am nothing. If I give away all I have and if I deliver my body to be burned, but have not love, I gain nothing."

But such love means a cross. I am not speaking of a burden to be borne, but of a joy to be realized. However, it *is* the way of pain—*inescapably* the way of pain. For love is identification one with another. Two names stand out like beacon lights in our generation. One is the organist-theologian who turned his back upon acclaim to be able to identify himself with suffering men in the bush in Africa. Another is the little Japanese who, thinking he had only a short time to live, turned his back on comfort to identify himself with unfortunate humanity in his community.

How different is this from the social worker who has become a professional, holds all the right degrees, knows all the correct techniques, goes to his office at the appointed hour, and handles so many "cases" that day. A basic paper of the Department of Social Welfare, National Council of Churches, states; "The concern of the churches is to express the love of God," etc. —

The love of God in all its transforming splendor.
The love of God in its irresistable, invincible power.
The love of God, which leads men to identify themselves with others.

This is the indispensable gift for which every social worker should pray. Without it, social work is empty and ineffective and ultimately meaningless. With it, social work warms the heart, relieves the burden, points to a better way, strengthens the weak, gives compassionate care to the sick, guides the erring, and shows how all life can be better. "He who *loves* his brother abides in the light."

Skills can be achieved. Techniques can be learned. Analysis can be informative. Professional standards may be set. Patterns of operation can be established. Cases can be indexed and interesting histories recorded. But every "case" is a person. Knowledge and skill may indicate the needed action. But hardness will only be softened, bitterness can only be changed, loneliness can only be assuaged, guilt can only be erased, guidance will only be received when first there is evidence of sympathy and understanding.

Oh, benefits will be grasped by the objects of social work without it, but the transformation which is the beckoning goal and

the true reason for initiating such work will not be realized. Without this transforming divine element, welfare work becomes more and more involved in method and technique and bureaucratic procedures, and becomes more and more impersonal.

There is no substitute. If help is to be truly given, there must be full identification of the giver and the receiver. The social worker must feel the overwhelming burden, the frustrated hopelessness, the agonizing weakness, the despairing cynicism, the devastating uncertainty, the bewildered ignorance of a sound life philosophy which has led those whom he would help to their present plights. This cannot be done without pain. Thus the greatest story of love's expression, the Cross of Calvary, throws light upon the scene. "The Cross," says Stanley Jones, "is Love caring and sharing and bearing."

The indispensable gift for the Christian social worker is to possess the love of God which will shine through and sweeten every human relation of the social worker in his work. Such love is the *gift* of God; yet we may, we must, always *seek* it.

HUMILITY

THE GREATEST CHRISTIAN VIRTUE, and the most rare, is humility. There is a reason it is so difficult to possess. If it is to be sought, it thereby centers attention on the self. And to possess humility is to be selfless.

There are those, of course, who impress one with the pride which they place in their humility, saying "I am very humble—and proud of it." Difficult though it is to have it, it is again an indispensable gift of the Christian social worker. One cannot decide to be humble—it is a gift. But one can embrace those things which result in humility.

One can make *others* the object of his love rather than himself. We are told to love God. But this command is not left to a non-materialized ethereal sort of experience which is difficult to grasp. In the twenty-fifth chapter of Matthew is that amazing story: "When the Son of man comes in his glory, and all the angels with him, then he will sit on his glorious throne. Before him will be gathered all the nations, and he will separate them one from another as a shepherd separates the sheep from the goats." Then he said to those placed on his right hand: "Come, inherit the Kingdom prepared for you from the foundation of the world."

Then he will say to those at his left hand: "Depart from me, you cursed, into the eternal fire prepared for the devil and his angels; for I was hungry and you gave me no food, I was thirsty and you gave me no drink, I was a stranger and you did not

welcome me, naked and you did not clothe me, sick and in prison and you did not visit me."

Then all these, bewildered and not understanding will say: "Lord, when did we see thee hungry or thirsty or a stranger or naked or sick or in prison, and did not minister unto thee?" Then he will answer them: "Truly, I say unto you, as you did it not to one of the least of these, you did it not to me."

And John writes: "He who does not love his brother whom he has seen, cannot love God whom he has not seen."

But the wonder of the story is that those who were on the right hand were also taken completely by surprise for when they were given their reward with the reason for it, they said: *When* did we see thee Hungry and feed thee, or thirsty and give thee drink? And *when* did we see thee a stranger and welcome thee, or naked and clothe thee? And *when* did we see thee sick or in prison and visit thee?

No act of this kind had they ever done with thought they were thus building for themselves the benefit of reward. James says "Religion that is pure and undefiled before God and the Father is this: to visit orphans and widows in their affliction." Why would one do that? Not for any personal gain for these afflicted ones could not offer it. Such an act is found only in the completely selfless act of allowing all one's own sense of importance, and interests, and activities to be completely subordinated to the need of another. Giving such pre-eminence to the needs of others, and thereby not asserting one's own, is a mark of true humility.

Those who would learn the deeper implications of spiritual reality become aware that the study of the Incarnation leads to the concept of "servant" rather than "ruler." In the developing concept of God in the Old Testament the attributes of power (in creation), of holiness (in the law), of justice (in one of the prophets) and forgiveness (in another) give way to the concept in the greater prophet (Isaiah) of the suffering servant.

Paul, writing to those who would endeavor to be true followers of Jesus Christ, said: "Let love be genuine . . . in honor preferring one another."

Now the deepest root of humility is reverence. The American way of life is not conducive to humility. Pride and self-assurance, which may be perverted into conceit and arrogance, are the antithesis of humility. The struggle for independent achievement is oftentimes detrimental to the development of this Christian virtue. Mercy and sympathy and love are the handmaidens of humility, and are for those who would follow "a more excellent way."

Humility is produced by sincere belief in something greater

than oneself. It is born of awe, of reverence, and adoration. The astronomer as he sits at his telescope, the botanist as he watches the mystery of his plants, the teacher before her pupils, the lover as he thinks of his beloved, and most supremely, the creature before his creator is filled with awe which can find no true expression apart from a true humility.

Now the paradox is that this way of humility is the true way to enthrone human personality. Those who are able to say, "Now we are the sons of God," are the possessors of a majesty that the man who says, "I am merely the determined result of all that has gone before me," can never attain. Those who are able to say, "I am the recipient of the grace of God" will, in their absolute humility in dependence upon that grace, think more of themselves than those who boast, "I am the captain of my soul."

To bow the head and bend the knee is most difficult for the proud human spirit. But when one in reverence bows before the eternal God, he is ready to revere those who are made in His image. An indispensable gift of the Christian social worker is that humility which alone can qualify one to help lift into his rightful place of dignity his fellowman. "He who loves God should love his brother also."

COURAGE

The wonder of Jesus is the perfect balance of the characteristics found in us all—yet in us unbalanced. He took upon Himself all of our characteristics, that we might see ourselves as we are—yet retained that Divinity which indicated how these should be blended into that perfect man which we should become. The perfection is in the balance. He was never so strong as to be ruthless. He was never so tender as to be weak. His love never became mere sentimentality; His mercy never condoned sin. Yet His justice never qualified His compassion. He enjoyed friends without being frivolous. He pursued his task relentlessly; yet never failed to pause for the interests of a hardened tax gatherer, or a woman who had lost her way, or a little child. The things we criticize most in our associates are usually the other side of their greatest strengths—strengths which have not been properly balanced, as were the characteristics of humanity exhibited through the perfect Son of Man.

Thus as we have looked at two indispensable gifts of the Christian social worker in these mornings, we must remember that "Love" and "Humility" should not suggest weakness. There must always be that stubborn resistance to evil in all its forms, with its devastating effect upon sacred personality, which is ex-

pressed by the prophet who cries out against those who "deal deceitfully with false balances, who buy the poor for silver and the needy for a pair of sandals, who sell the refuse of the wheat"; or by the Master himself with his scathing denunciation of those who "load men with burdens hard to bear, and you yourselves do not touch the burdens with one of your fingers."

Such iron in one's character is not negative, stubborn, unbending resistance; but is really the positive, desirable, rewarding trait of devotion. Another divinely bestowed gift to the true Christian, tremendously needed in this day of rampant evil, is Courage. If the Christian Church is to make any significant impact upon our society this must be considered an indispensable gift. The admonition is as timely today as when first uttered by Paul to the Church in Rome, "Be not overcome of evil but overcome evil with good." Now courage does not mean absence of fear, nor discounting the enemy's power. Courage is really a devotion so deep it overcomes fear.

What husband, with a terrified fear of fire, would not enter a flaming house to pull his wife from its tragic clutch.

There is the familiar story, probably repeated more than once in fact, of the soldier who throws himself upon a grenade and takes its full explosive force into his own body to save his comrades. It was not that he did not fear grenades.

These are illustrations of devotion which overcame fear, and we called it courage.

That which we face is much more sinister and devastating than fire or gunpowder. These inflict an instant's bodily pain, and all is over. But the evil men do to one another leads to long, tragic, agonizing years which are a part of the "Tragedy of Inhumanity." And more courage is required to face it and attack it. This is not the single, concentrated, almost fanatic moment of an instant's decision and action; but the slow, grueling, pounding pressure of tremendous forces which almost become impersonal in character, bringing all their power to crush the human personality which has the temerity to stand up against them. This calls for courage of the highest sort. And it is a desperate call.

One by one the bulwarks against this flood of evil have fallen. In our time we have seen the state rise to the position which has threatened men's freedom. In many parts of the world the state has already swept before it almost every social institution which would minister to man's dignity and appreciate his worth.

In our own land we allow the motive of personal gain regardless of others so to dominate the real education of our nation as to teach that sex is supreme in the relations of men and women; to give such detailed lessons in the techniques of crime that the

resultant conduct is appalling us; and to use advertising so successfully as to place a cigarette in every woman's mouth, and to insure that we will become the greatest drinking nation in the world.

We must disregard the name-calling of "bigotry" and "puritanism." We must recognize the cold, hard fact that before the forces of evil which degrade men and lead to uncounted tragedies, the home is breaking up, the political structure is becoming involved, the educational system is feeling frustrated, and even one branch of those who call themselves Christian is embracing and promoting the gambling principle.

There is only one answer. This day calls for the indispensable gift of courage of a kind which has not been enough in evidence. Out of Christian love we stand here in this conference for all things which will contribute to human welfare, for we hold human personality the sacred creation of our Lord.

We therefore should pray for courage. In so doing we know we are praying for a devotion to God which will overcome all fear of men. Here alone is the assurance of the invincible character of Christianity. Here alone is the basic position from which evil may be attacked. Out of fear we have been overcome by the world. But He who claims our devotion has said, "In the world you have tribulation; but be of good cheer, I have overcome the world."

FAITH

YOU WILL ALL KNOW THE TEXT from which our devotional thought comes today: "Now faith is the assurance of things hoped for, the conviction of things not seen."

Such a possession is truly the gift of God. Reason will lead to a different conclusion. Faintheartedness will never be able to grasp the reality. Doubt can neither produce assurance nor conviction. And cynicism, that termite of the social structure, will say there is no reality "not seen" to be "hoped for."

The record of the Gospels is a gold mine for the social worker, for he more than any other should see that which is hidden from others, should believe in the person that is to be, and should work for the time which has been described as a new heaven and a new earth.

Insofar as the Gospel record reveals the relation of Jesus' earthly ministry to his contemporaries, it is full of the description of men who were touched by the transforming power of His love. This record gives us today, therefore, the assurance of things hoped for, but not yet seen. A volatile, unstable fisherman be-

comes "the rock." A mercenary taxgatherer becomes a man who wishes to make restitution for wrong he has inflicted. A prostitute becomes one who breathes the gentle devotion of pure womanhood. The story is a simple one. The Master saw in every person things which were hidden from others. Those whom others shunned were transformed because He knew what was truly in them. No "case" was hopeless. Faith saw where reason was blind.

To exercise this indispensable gift of faith is the privilege of the social worker. And in the nature of circumstances, he is in a unique position to do so. How often does he touch those of whom others despair.

There is a story which comes out of a western city of the effectiveness of such a faith. It starts with the familiar pattern of juvenile activity organized in groups called gangs. Reinforced by the strength felt in such association, all exterior attempts to penetrate or break up the grouping failed. But there was one who had this indispensable gift of faith. He knew every gang was really controlled by one or two leaders. He believed any leader no matter how hard his exterior, had in him qualities which could influence for good as well as bad. Therefore the approach taken was to concentrate on a single boy, a leader, a purely personal approach. They studied all available information about him. Then they took the long patient method of making casual contact which over years of time was developed into a relation of trust. Then it was possible to guide in remedial action until the victory was won. This method produced specific documented results.

I am only trying to make one point. This could not have been accomplished without the conviction of things not seen proceeding on an assurance of things then only hoped for. But this can only come about by trust in God. We are too aware of the inadequacies of our own frail selves to be able to believe that we can effect such transformations merely by changing exterior environment. To have true faith, we must be linked to something more than that. But to believe there is a God is something else again.

We will not love; we will not have humility; we cannot have the kind of courage which is required—unless we first have faith. But when that indispensable gift is ours, we will fight all evil, because we believe a better society, a new heaven and a new earth, will become a reality. We will be humbled in our recognition of how little power we have in and of ourselves; but we will always hold each person whom we come to know with the respect and honor due him for what he can become. And if we have true love for him, we will never rest until we have done

all in our power to bring to realization that person whom faith assures us he will be.

With this indispensable gift we do not live with the sordidness of what is, but in the beauty of that which is to be. This gift gives us the joy in all our work of being co-laborers with Him who came that all might have life and have it more abundantly.

Significant findings of 20 workshops reported in

HIGHLIGHTS OF THE FUNCTIONAL SECTIONS

by Myra A. Smith

IN THE OPENING WORSHIP SERVICE we prayed "for all those whose suffering is from the selfishness and brutality of man." I wondered as I heard the words if it would not be equally in keeping with the spirit of this conference to add: We pray for all those whose suffering is from the ignorance and indifference of man. Certainly if the testimony of the functional groups is valid, we need to preface any consideration of the churches' functioning in social welfare with the recognition that church leaders and church people need to know much more than they do about human needs and the resources, adequate and inadequate, for meeting them. This ignorance and indifference do not stem from callousness of heart but from the complexity of modern life, the swiftness of social change, and man's comfortable ability to lead his own life without too much awareness of what is happening in the lives of other individuals or in society. This situation obtains perhaps even more frequently among people outside the church, but it is a particular reproach to church people, who long ago had the answer to the question: "Am I my brother's keeper?"

So the functional groups spent a considerable portion of their time in getting at the facts and mulling over them. They reviewed the changing social scene, emphasizing at one time or another such widely different facts as the growth of governmental social welfare programs, the increased longevity of Americans, the mobility of peoples, and the disadvantages of immobility to the farm population, desegregation and integration, the effects of war and military service on family life, the large-scale problems which can be tackled only through legislative action – and on and on. They studied the peculiarly pressing needs of rural areas where social services are fewer and sometimes maintained at an inferior level: where the individual rural church is heavily burdened with social responsibilities which it has neither the money nor manpower to meet.

They discussed, too, the subtler personal needs – the need of everyone to love and be loved, to work, to play, to worship, to have someone to turn to for counseling, to belong to groups

in which one feels accepted and at home, to carry responsibility in such a way as to feel one is contributing to the common life.

Along side these needs they ranged their resources in programs, agencies, services: some public, some voluntary; some of them church related; more of them, not. They considered the contributions of social education, social research, and the mass media of communication.

Having done all this, it might have been expected that the functional groups would have rested, but this was only the beginning. From the discussions that followed, I am going to lift out only three factors or emphases. To assess seventy-five hours of lively, informed discussion in twenty minutes is manifestly beyond my powers. I can only say that these points were to me the most significant and held most promise for the future.

The first emphasis was on *wholeness*. You cannot fragmentize a person and deal with the constituent parts section by section. A person is a whole, and must be treated as a whole. The development of the life of the spirit in the individual, and the integrating and unifying of his life around a central core of religious faith affect every aspect of his life and his relationships. He cannot be separated, except artificially, from his family, his work group, his friends, his community. The family is a unit and must be considered so, must be treated so, must be thought of in those terms.

The community too must be thought of as a whole and as part of larger wholes, the state, the nation, the world. Therefore, if your concern is for the welfare of children, you cannot allow yourself to be absorbed by the work of a single agency, but must know the facts about your community's total provision for child welfare, the federal and state legislation relating to children, the functions and operations of the council of social agencies, the community chest, and the state and local councils of churches. And the whole population is potentially within the purview of social welfare services. Although the churches or welfare agencies may need to give special consideration to disadvantaged groups, their general outlook in terms of social welfare encompasses all humanity.

If the first key word is *wholeness*, the second is *planning*. One result of any conference like this is that local groups tend consciously to review their situation, to sharpen their thinking, and to improve practice in line with their new insights. Any planned approach involves a clear-cut comprehension of the distinctive contributions of the social forces that are involved

One of the forty groups that met daily to prepare the reports of the conference.

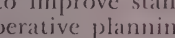
—not primarily to prevent overlapping but with the knowledge that any force increases its forcefulness by having a sure sense of direction.

Progress was made in the functional groups in sharpening up their concepts of the differences in the roles of churches and social welfare agencies as they approach a common field. The welfare agencies have a wider outreach to all kinds and conditions of men, but this is not intrinsically a difference because the churches in the nature of their mission should have it too. Particularly is this true of the churches of inner-city areas which have an unusually fine opportunity right now to reach out to their neighbors as well as their members. Another difference lies in the fact that social work has become a profession with established techniques and standards, whereas the social welfare services of the churches sometimes lack the same professional competence.

But the groups said fine and stirring things about the "plus" that the church has to give. Not only the clergy but the whole Christian fellowship have a responsibility for the pastoral care of individuals and groups, for the development of spiritual resources, for the redemption of men and through them, the redemption of society. The churches carry out pilot projects, develop, promote, and support community services, but in fewer instances render direct service.

This is manifestly an inadequate treatment of a large and complicated subject, but it had the right of repeated reference to be included here and I believe it is true to the trend of thinking if not to the total substance.

Once the distinctive roles of these two contributing forces have been clearly seen, planning should involve more continuous communication between them, more cooperation on carefully drawn lines, more effort to improve standards of performance. One of the results of cooperative planning should relate to the training of more Christian leaders, equipped with knowledge in the fields of both religion and social work. This subject came up in nearly every group I visited and was deeply felt to be a matter of primary importance.



The third factor that I wish to emphasize is harder to express in words, but is by far the most exciting and promising thing I observed in the groups. It has to do with the spirit of approach to the task. My inclination would be to say it was "radical" but, of course, I wouldn't think of using the word. Rather, let me say it was the spirit that is not satisfied with half-measures or palliatives, but that insists on going to the root of the matter, that grasps the nettles firmly where they are prickliest, that is practical, down-to-earth, but blazing with conviction. In none of the groups I attended was there an ounce of pussy-footing.

Perhaps I can illustrate. In one group, to the question of what had been omitted from the preliminary paper on education, social research and social action, there was an immediate reply: "There isn't half enough here about legislation and broad public policy. We can't do our jobs without being concerned about people's homes and jobs, war and peace, and freedom, particularly freedom." There was an echo in the group on the rural church, where a worker said: "The church can't afford to stand outside of politics. In my county corrupt politicians have a stranglehold on the funds that should be used for the relief of distress." As we were leaving that group, a young clergyman

said to me: "I can't be interested in seeing these changes happen in the sweet bye-and-bye; I want to tackle them now!"

As might be expected, this spirit of forthrightness, courage, honesty was especially manifest in the sections which were discussing work with special groups — race relations, services to migrants, refugees, Spanish-speaking Americans, Indians, the aging, and others. I should do them an injustice if I didn't say that in discussing these services they combined their forthrightness with the most evident sensitivity and imagination. I was interested to hear them say that they have found pronouncements by the National Council of Churches and state councils in these areas a distinct help in strengthening their hands and giving them a sense of comradeship. I was impressed but not surprised to find what a tremendous volume of work by the United Church Women has gone into these programs. It has been my experience that nothing in the world can equal for tenacity a good woman when she has once put her hand to the plough.

Some of these programs carry in themselves all the kinds of social welfare work that the churches have traditionally performed and are presently carrying out. They can, therefore, serve to exemplify the many-sidedness, the nice balance between elements that the modern spirit in social welfare requires of those workers who would serve the whole person, and in so doing use the resources at their command. In the program with refugees, for instance, there is direct service appropriate to the churches — sponsorship, the securing of employment; there is cooperation with the vast network of community and governmental agencies to meet the physical and social needs of the newcomers; there is the warm, human service, taking people into homes, introducing them to other families, helping them to overcome the barriers of strangeness and language difficulties; helping to find them a church home; there is the long-range effort toward revision of the Walter-McCarran Immigration Act.

It all seems so fine; but one has to remind oneself that in many communities it is a hard, uphill, unpopular job, and takes real devotion and dedication. What I want to emphasize is that, as I saw the people of this conference in the functional groups, I felt that the churches were seeing their task in social welfare, seeing it whole, seeing it clearly and intelligently, seeing it with a confidence and conviction that would carry them to accomplishment.

Workshops would maintain church welfare services and increase flexibility

HIGHLIGHTS OF THE GENERAL SECTIONS

by J. Edward Sproul

ANY SIMILARITY OR ANY CORRESPONDENCE which you may discover between what you have just heard and what you are about to hear is much more than coincidental. It arises out of the fact that we are the same people who have been talking together in two sets of groups. We have ourselves been reacting, to pick up one of yesterday's words, to the messages from this platform, and it would indeed be strange if what we said in one set of groups failed to correspond more or less closely with what we said in another set of groups on a different pattern of organization.

If you really want to enjoy a conference of this kind, you should set yourself the task of reading what twenty summarizers say went on. It is worth doing, but I warn you at the outset that it is no substitute for what the forthcoming volume, *The Emerging Perspective,* will supply.

Our twenty general sections have been talking in the framework of the situation that has been called to our attention repeatedly from this platform, where we have witnessed the growth of organized social welfare, both privately supported and tax supported, and particularly the growth of the integrated structure of social welfare represented by our councils of social agencies, our community chests, our united funds, our national structures like the National Social Welfare Assembly and Community Chest and Councils, Inc.

We have been keenly aware of this growth in the welfare structure and particularly in its integrated aspects. We have likewise been very keenly aware of the growth of the social work profession, a profession that has developed a body of knowledge and a body of techniques and a literature and the controls necessary to maintain standards.

We have been equally aware of the proper place of governmental activities, as we have moved into a period "when the care of human need has been led from the byways of charity and relief to the highway of self-respect and social security."

I detect in the work of our groups no disposition whatever to curtail the range of social services under Christian auspices. It

has been suggested, however, that new outlooks on our task might lead us to approach these tasks in new ways – for example, our Christian responsibility toward the aged or toward children or toward youth. While there has been no disposition in our discussion to curtail the range, there has been every disposition to be flexible in our approach and in devising new structures for meeting all needs.

We said at two or three points that we must be particularly circumspect in establishing brand new programs or services, and here we stressed the particular pioneer role of the missionary situation and spelled out some of the needs.

One pair of groups offered some rather pointed suggestions about the practices that would need to be examined in projecting any new community social services by the churches or by any other group. Is this a need which cannot be adequately met by any existing agencies or facilities? Is the program one in which the church should engage, or should the church accomplish its mission by effectively influencing others to do so? Is there a *plus* value, independent of competent benevolence and local resources, to be found in the demonstration under church auspices? These are some of the questions that were asked.

You see here the disposition not to curtail, but to be very circumspect in our thinking about the organization of new social service enterprises directly under the auspices of the churches. There was recognition that the missionary situation, both at home and abroad, makes the extension of these social services inevitable by the very definition of the missionary techniques.

I observed, too, that delegates in our groups expressed a very lively concern that the total ministry of every local church should surround its people with opportunities to secure help and counsel and group support in meeting problems of every-day life. This applies to every local church, even the church with no institutional program and no specialized staff. This kind of service, of course, begins with the warmth and genuineness of the fellowship of the people and with the competence of the minister in pastoral functions, with the setting aside of few or many partly trained laymen and women for special helpfulness, and with the employment of specialized staffs in the largest churches, in our biggest cities. We know that even the people who are regarded as well adjusted need these group supports that come out of Christian fellowship and the pastoral ministry – how much more those who have special problems in their lives?

Parenthetically, did some of you catch a study that was made with funds from the Grant Foundation about ten years ago,

The Study of Normal Young Men? It was very interesting that in trying to find criteria for normality, the only ones they could find were negative ones – didn't get drunk, didn't have to go to the doctor, didn't have to go to the dentist, didn't have trouble at home, and so on. But the most interesting thing in the study of normal young men was that even those people who apparently didn't get into trouble at all, almost all expressed a need for helpful counsel on some aspect of their daily living and the planning of their lives.

The total ministry of the churches, even the churches with no institutional program and no specialized staff, should surround people with group supports and with the opportunities for help and counsel they so much need. I am a moderator of a local church in the suburbs. We think we have a lot of people around who don't have problems, but we have discovered we can readily become a center for meetings of Alcoholics Anonymous. Yet I suppose our church would say it doesn't have any "social service program."

Many of our groups are concerned that Christian social service enterprises respect fully the experience and insights and standards developed in the social work field. Please note carefully the way I have said this – that our social service enterprises respect fully the experiences and insights and standards developed in the social work field. No group seemed to think that all Christian ministers or all Christian workers should be social workers with degrees from accredited schools, although some should be. This concern applies to pastoral counseling, the services of volunteers, the work of a full-time specialized staff, whether in churches or church agencies, institutional and agency executives and church council leadership, especially those that are related to social service enterprises. Wherever the churches engage in social welfare we seem to want to avail ourselves of all that has developed in the specialized, professional field.

Now, note that this is an emphasis upon quality of service and in our discussions we saw that it was all tied up with skill as well as with dedication in the worker.

Two of our groups talked particularly about the problem of professional competence and tried to outline the nature of training for church-related social work in several of its phases. I suggest that such an outline of necessity, in content, ought to be a matter of more careful study by denominational executives, by agency executives, and by those of us who are working in local churches and councils of churches.

Now, the fourth observation. Our groups say that churchmen want, and that churches as churches should take a responsible part in community planning for social welfare. It was suggested that individual agencies should be part of councils of social agencies, and that churches as such should be represented in community councils, probably through councils of churches and their social welfare departments. This should be paralleled nationally, as it is, by the participation of the Department of Social Welfare of the National Council of Churches in the National Social Welfare Assembly.

Now, if we say that churches and church enterprises should be represented in councils of social agencies, it seems to be a little more difficult to state the desirable relationship of these agencies to community chests and federated financing. So far as I can discern the minds of our groups, it is to the effect that it is appropriate for church agencies to receive community chest support. One may, in fact, perform such an important and immediate social and community function, that it is possible, also, for the social welfare departments of councils of churches to benefit from community chests when they perform clearly established social service roles in the community.

I detected little disposition in the discussions to urge that Protestant agencies form federations that would match the federations of social agencies or federations by other confessions or other faiths, although there was much emphasis upon the maximum of collaboration by Protestant agencies and churches through the councils and federations of churches.

I should like to refer to one paragraph from the report of one group in order to be sure to reflect accurately what was said. It was said that the Protestant witness should not be confined to Protestant agencies alone, but should be all-persuasive, working through non-sectarian and public agencies as well, in accordance with the historic position of Protestantism in serving the community as a whole under God. There should be full partnership in councils of social agencies and community welfare planning bodies, and benefits from the community chest when the situation makes it proper for those benefits to be received because of a distinct and carefully understood and carefully established social service role on the part of the agency.

Now, for a fifth observation. Social workers say over and over again that our churches and church agencies could become more effective in developing the social sensitivity and social conscience of our own members and of our communities. Here our groups served to underline many aspects of that excellent discussion we had on this platform yesterday morning. They recognize that a basic difficulty is that our churches themselves and our Chris-

tian associations are not always the best examples in the world of corporate group response. We solemnly resolve to do the will of God and to follow the mind of Christ. As a matter of fact, we can probably do more to develop social sensitivity and conscience in our communities by our own example than by anything we resolve in meetings.

One of our groups made some notes about the necessity of trained ministerial leadership with social conscience and competence, about the necessity of new social emphases in the religious educational materials of denominations, and about the necessity of church cooperation and teamwork with secular agencies if we are to have any particular effect on public opinion.

I need hardly dwell on another concern that was apparent in the discussions of these last three or four days, namely, that the standards of administrative practice in church agencies be fully up to the best in business and industry, and particularly up to the best in any form of genuine trusteeship.

This means that there must be clear definition of function on the part of any church agency. It means that there must be clear definition of principle regarding the acceptance of fees and practical gifts. It means that we must be ready to meet the legal requirements that are laid down for all organizations, and note this especially, it means that we must give more attention than most of us have in the past to the evaluation of what we do. It is not enough to know that we work from good motives, or that we work hard. We shall need, if we wish to apply the best administrative processes to our work, to discover ways by which we can evaluate how successful we have been and what methods have led us to success.

There was another question that turned up over and over again in our groups. It has to do with relations between the churches and church agencies and government — local, state, and Federal. As you would expect, much of this discussion centered around the acceptance of financial subsidy from various agencies of government.

Here I think it is so important that we reflect accurately what went on in the discussion that I propose to read a few paragraphs. One group suggests the following considerations as those that may be helpful in developing criteria:

> Subsidy through grants to individuals is preferable to subsidy to the agency as such, but the agency must not come to depend even on indirect subsidy for its institutional stability.
>
> If the agency cannot accept payments from the government

and regain its autonomy of policy, it should refuse the subsidy. A church-related agency should not accept a subsidy until it understands the requirements it must meet and their implications, and is prepared to fulfill them.

If the agency imposes sectarian policy or practice on the staff or clients not members of the sponsoring church, in a community where the agency is the only one in the field, it clearly infringes upon religious liberty and forfeits any right or privilege to receive public funds.

Churches which accept the principle of church and state separation will be watchful lest the subsidies be accepted by their agencies with such conditions and in such situations as to constitute a violation of that principle. The churches have a corporate witness to render through works of mercy: it will be their witness generally speaking, only insofar as it is financed by their own voluntary contributions.

The second group discussing this question took very much the same line, although with some little variation of statement and of practice.

I do not have time to review some of the other items that appeared in the discussions on church-state relations, but I do want to call attention to one suggestion made by the groups, namely: that this is probably a subject requiring much more careful study by some authorized church bodies, and some attempt to formulate more precisely than the discussions of the last four days could possibly do the principles that shall guide us all in this respect. The group which offered these suggestions for study saw no difference between the situation in countries where the Church of England, the Christian Associations, and others are rendering forms of technical assistance and the situation in this country where we are attempting to meet many of the human and social needs of our time.

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I find myself asking all the way through: What has all of this to do with the central function and the central role of the Christian Church as proclaimer of the gospel of God?

One of our groups had a little talk about the relation of social service to evangelism and Christian education. Somebody expressed the idea that all church social welfare work is evangelism; but the group, quite wisely I think, agreed that if you make the definition of evangelism as broad as this you will then have to find a new word for evangelism in the stricter sense of witnessing to Jesus Christ by deed and by word.

The group that talked about this saw no need for artificial compression of everything that we do in the social welfare field

into the framework of evangelism and education. On the question of motive for the church's welfare work, the point was made that the true Christian motive for helping other people is real concern for human needs. The Christian welfare program is not a round-about way of getting new people into the church. Our concern as Christians, in preaching and teaching and pastoral affairs and social welfare enterprises, is, as Miss Smith has so well stated, for the whole person.

Leaders of Christian Social Welfare Associates prepare to disseminate to the nation the recommendations of the forty sections of the National Conference on the Churches and Social Welfare. Left to right are Carl Obenauf, director of Grace Hill House, St. Louis, Mo., CSWA program chairman; Rev. Osgoode H. McDonald, New York, secretary of the American Baptist Department of Homes and Hospitals, CSWA recording secretary; Mrs. Muriel Webb, New York, associate secretary of the Department of Christian Social Relations of the Protestant Episcopal Church, CSWA president; F. Grover Fulkerson, executive secretary of social service of the Chicago Church Federation, CSWA membership chairman; C. Arild Olsen, executive secretary of the Division of Christian Life and Work of the National Council of Churches; and Herbert T. Miller, associate executive secretary of the Cleveland Church Federation, and Cleveland Representative for the executive committee of the Conference.

Well known Methodist and Federal official defines

AMERICAN SOCIAL WELFARE: ITS SPIRIT AND MEANING

by Bradshaw Mintener

MAY I SAY AT THE OUTSET that it was with considerable concern that I accepted the invitation to address you this evening. I have been active too long in my own church — and in too many social welfare organizations, both church-related and secular — not to be aware of the great significance of this conference. As I reviewed the comprehensive array of topics to be discussed in the General and the Functional Sections, I was honored, indeed, by the suggestion that I might have something to contribute to the conference.

I accepted your kind invitation, however, as a representative of the U. S. Department of Health, Education, and Welfare, because of the importance of these deliberations. The sober forethought that characterizes this assembly, and the absence of platform bombast, gives this National Conference on the Churches and Social Welfare an immense potential influence on our future.

You convene in the name of the Church, which mothered all organized health, education, and welfare work. You represent a host of agencies and institutions, without which millions of our brethren would hunger and sicken and suffer. And you meet at what is to my mind an especially auspicious time.

This conference was not called, as many others have been called, in order to cope with a period of general economic adversity. It does not meet to deal with the social disorganization that war brings in its train. On the contrary, you meet at a time when international tensions are finally beginning to relax and at a time of increasing and broadly shared prosperity. Why, then, this National Conference?

One answer is to be found, I think, in the Book of Zechariah, which contains a message of paramount profundity. There will come a time, says the author, when the bells of the domestic animals will bear the words "Holy unto God," and when the pots and pans of the housewives in Jerusalem will be as sacred as the priestly utensils upon the altar of the ancient Hebrew Temple.

The meaning of this prophecy is plain. The time will come

when even the most commonplace daily activities will bear witness to God's purpose for "the world and they that dwell therein." The time will surely come when there will be no division between the sacred and the secular, when every vestige of social injustice will have vanished.

But the City of Man is not yet the Kingdom of God. The time envisioned by Zechariah when the entire social order will be imbued with religious ideals has not yet come. And hence this National Conference on the Churches and Social Welfare — for much remains to be done.

* * *

You meet, I said, at an auspicious time — at a time of increasing prosperity and rising hopes for peace. Many problems are less urgent than in previous years, and there is a hopeful prospect before us. This is a good time, then, for appraisal — for thinking through the implications to social welfare from the changing world about us, and for deciding where it is we want to head, and how best to get there.

Certainly there seems to be no lack of Joshuas to spy out the land and the times ahead. The Twentieth Century Fund has forecast our needs and resources as a nation for the year 1960. The President's Council of Economic Advisors and Congress' Joint Committee on the Economic Report have estimated the size and shape of our society in 1965. *Fortune* magazine has gone out on the longest limb by venturing to predict for the year 2000.

These informed and studied guesses — like every other one I have heard about — all have one assumption in common. All of them, without exception, count on further growth and change in America. We cannot disregard these expert calculations and projections of growth and change. They are evidence of our continued striving toward a better life for ourselves and our posterity.

That is why, it seems to me, that in the past, economic forecasts of this type have tended to *under*-estimate, rather than *over*-estimate, the dynamism and drive of our economy. Given a great goal, we take up our tasks with enthusiasm and determination. Mindful as we are of our fallibility and our limitations, we prefer, nevertheless, to "make no little plans" as we look to the future.

The very individuals who study these long-range estimates most closely are those key officials in finance, industry, and government who must plan for the future. After analyzing the predictions, they make decisions for expansion and development that are predicated on the amount of growth and the direction of change that have been predicted. Their decisions,

in turn, then play a large part in causing the predications to come true. A happy state of affairs, from every standpoint!

The various economic forecasts now being circulated project into the future certain major trends which are clearly visible from a study of the past and present. If these trends continue in their current direction and at their current pace, they will shape three developments of great significance for all social welfare workers and agencies. It is these three great "things to come" that I propose to discuss.

* * *

The first development is a continuing growth in our population. There is no informed person who does not expect, in the immediate years ahead, more marriages, more babies, more school children, more working adults, more disabled or chronically ill persons, and more old folks. By 1965 our population, it is reliably estimated, will grow by 16 per cent, or 26 million people. That is the equivalent of adding about twice the present population of Canada to the population of this country.

It is important also to note that our population is expected to grow especially at the younger and older ends of the age scale. The number of people in the age group past sixty-five is increasing at the fastest rate. It is expected to be 25 per cent larger in 1965 than it is today. During the same period, the number of children under fifteen is expected to increase by 17 per cent. In contrast, the number of people between age fifteen and age sixty-five is expected to increase by only 13 per cent in the next ten years.

In the future, it is already clear, there will have to be more houses, more hospitals, more schools and colleges, more nursing homes and other specialized institutions — in short, more medical, educational and welfare services. How much more? Simple arithmetic demonstrates that, on the basis of population growth, social welfare services — public and private — must expand at least 15 per cent in the next ten years if we are merely to maintain our current level of services in relation to population.

I would emphasize to this audience the implications of an increased population for social welfare. Marriage, birth, and death, which are solemnized in the church, have social consequences which must also be the concern of the church.

* * *

A second development of the coming years with which I believe you must deal effectively is the increasing mobility of our people. Americans are always on the move. A recent survey by the Census Bureau showed that nine out of ten Americans

more than one year old had moved at least once during their lifetime. The Census Bureau reports that one out of five change their residence every year. Of these, two or three people move within the same county, while another person moves outside the county.

Where are we moving? Largely in three directions. Americans are moving west — as they have been since this country was first settled; they are moving from farms to the cities; and they are moving from the large cities out to the suburbs. With agriculture continuing to mechanize, with industry continuing to shift, and with incomes continuing to rise, these mobility trends will continue and continue to increase.

Geographical and social mobility is one of the finest aspects of American life, I think. It is the sign of a fundamental freedom that is present here, although it is unknown in other places. It gives wide scope to individual initiative and independence. It has helped to eliminate artificial lines drawn arbitrarily between geographical regions or social groups. With all its advantages, though, our widespread mobility also creates some problems.

People on the move, or newly settled in a neighborhood, are not always at ease in their new surroundings. They may often lack deep roots from which they can draw strength and support. When there is sickness in the family, when a youngster gets into trouble, or when a mother is deserted, they frequently turn to a welfare agency, public or private. That is understandable, for these social organizations were founded to help the friendless and the forgotten, to lend a hand to the stranger and the wayfarer.

Too often, however, a full measure of aid and comfort cannot be given, because official agencies are restricted by longstanding residency requirements. In many places, paradoxically, the community cannot even protect itself fully against communicable illness, since the law does not allow patients to be admitted to state or county hospitals unless they have lived within the state or county for a stipulated length of time. Meanwhile, of course, their illness may be contagious to the local people.

Social inflexibility, which works its hardships in general on a mobile population, is especially apparent in its effects on one special group — the migrant agricultural workers, to whom mobility is the accepted way of life.

A Presidential commission and dozens of other official surveys and studies have produced volumes of evidence on the low economic status, poor housing, lack of educational opportunity, and inadequate medical care that are the lot of our migrant

agricultural workers. Many other citizens lack these also, but the migrant apparently presents problems not readily handled by the normal patterns of state and local services. As an "interstate problem," his situation is clearly one in which the Federal Government has an interest.

Though migrant families receive ample attention in some localities, in others their needs are ignored. If their admittedly undesirable situation is to be improved, however, not only must public and private agencies work together, but the states themselves must work cooperatively. Examples of successful community action must be studied – and this experience carried to other communities and states faced with similar problems.

Unduly restrictive residency requirements are slowly relaxing, as communities build more facilities and as more realistic attitudes come to prevail. In helping to speed up this process, however, there is a great opportunity for the services and resources of the private health and welfare agencies, with the greater administrative flexibility that is inherently theirs.

Church-related agencies in particular, I should think, could do much to overcome the artificial distinctions between the more recent and the less recent arrival in the community. There are few better ways for churches, whose ministry is to all mankind and whose warmth and welcome are extended especially to the outsider, to demonstrate materially their faith and belief in the brotherhood of man.

* * *

A third development – and this is most significant – is the continuing rise in our level of living that we may expect from further increases in our industrial and agricultural productivity. Our total output of all goods and services is expected to be 40 per cent higher in 1965 than it was last year. In terms of the individual citizen, this increase will amount to $400 more per year to spend than last year, or a 25 per cent increase after taxes and in non-inflationary dollars.

The trend is not only toward higher real incomes but also toward a broader distribution of our prodigious output. One economist has pointed out that a chart showing the distribution of incomes in this country looked like a pyramid a few decades ago. There was a small number of persons at the top who received large incomes and a very large number at the base of the pyramid with low incomes. Today, in contrast, this same chart looks like a barrel. There is a great bulge in the middle, where the middle-income people are found, and smaller numbers of people at the high and low ends of the income scale.

In the years ahead, we may expect the bulge to get larger

and to move up to even higher average income levels. What will make this possible? Continuing increases in our output per man and per machine and per hour – in short, continuing increases in our productivity. The marvelous new machines and processes that we read about are to a great extent responsible.

The technological wonders on the horizon or already at hand will all help make our lives easier, longer, safer and, I do not deny, happier. Yet none of these material wonders can remove from our conscience the necessity of performing the Seven Corporal Works of Mercy. Technology cannot alter man's essential humanity. We must still feed the hungry . . . clothe the naked . . . shelter the stranger . . . visit the sick, the imprisoned, the fatherless and widowed . . . and bury the dead.

We should be thankful, rather, that a continuing rise in our general level of living during the coming years will at last make it possible for us to distribute abundance rather than share scarcity. And here, in my opinion, lies the sharpest challenge and the greatest opportunity for our churches.

The American way of life we hear so much about is characterized most strikingly by a widespread diffusion of authority and responsibility. Our flexible system of self-government provides for decision-making at every level and for limits to the power and authority even of government itself. Our free economic system operates as the resultant of a myriad of choices and decisions by producers, investors, and consumers, with rewards for economic efficiency and penalties for its absence.

Acting as Aristotle's "political animal," we have placed limitations upon ourselves acting as Adam Smith's "economic man." For fundamentally we are men – free men reserving unto ourselves all ultimate temporal power and responsibility. It is as free men that we worship and band together in a multitude of private associations formed for non-political and non-economic purposes.

As a people, we divide our total output of material goods and services among ourselves through all three of these independent, yet interdependent, systems of decentralized decision-making – the political, the economic, and the social. Most of the fruits of our toil are distributed among us through the operations of our economic system of free enterprise. Our democratic system of government is also a significant force, though, directly through its welfare programs and indirectly through its taxing policies. Our network of voluntary associations and institutions – religious, professional, and lay – is a third channel through which a portion of our national output is shared.

Our aim as Americans is the highest degree of independence – political, economic, and social. Yet as we value and encourage

self-reliance and self-support, we do not fail to provide also for the dependent persons among us — those who, for one reason or another, fall to the wayside in the process of life. A share of our harvest of goods and services is set aside for them because of our belief in the sacredness of each human being and in acknowledgment of our kinship with "even the least of these."

* * *

The task of the churches in the years ahead, as I see it, is to make certain that — whether as business men, government officials, or as individual citizens — we never lose sight of our brethren who are distressed, dependent, or disadvantaged. For the moral tenets of the Church are outside political parties and above economic positions and groupings of one sort or another. The Church can speak up for the least fortunate in our midst on the firmest ground of all — our undeniable moral responsibility for each other. The Church can refresh and inspire that social conscience which is the very soul of our society.

The perplexing problem of juvenile delinquency, the unique needs of migrant agricultural workers, the plight of the private liberal arts colleges, the unavoidable burden of catastrophic illness felt by many families — solutions must be found for all these challenging problems. The vast increase in the number of children of school age and of elderly persons has implications for the health, education, and welfare services of the future, the shape of which we can as yet only partially discern.

In the words of the poet Christopher Fry, "Thank God our time is now when wrong comes up to face us everywhere, never to leave us till we take the longest stride of soul men ever took. Affairs are now soul size. The enterprise is exploration into God. Where are you making for?"

THE OPEN CONSPIRACY — or HOW TO MAKE A BETTER WORLD

by Eugene Carson Blake

AN ANCIENT GREEK PHILOSOPHER who was much impressed with the fact of change tried, with tongue in cheek, to prove that a man could not cross a river since, when he reached the farther bank, he would be a different man and the river would be a different river.

Without accepting the specious logic involved in the philosopher's argument, we will do well with him to be impressed by the universality of change in the world and in our human experience. We live, as living beings, in a dynamic rather than a static world.

We are surrounded by physical change. There is the change of *growth*. Almost overnight, it seems, a little girl in a Sunday school becomes a bride in the church's chapel. There is the change of *invention*. A television set is enough to add an important and appreciable number of hours of the family in its home, reversing an earlier change caused by the invention of the automobile. There is the change of *decay*. No minister who has had much pastoral experience in serving bereaved families can repeat the funeral prayer which runs, "as the changes of life leave us poorer and sadder," without a sharp consciousness of physical decay and dissolution. And there is the change of *building*. Our cities echo to the pounding of pneumatic drills and the scrape of bulldozers excavating for new and bigger buildings, and to the clang of rivets being pounded home in all sorts of new construction. Even when the buildings are not replaced, new parts are overlaid to make the face of the city almost unrecognizable to a Rip Van Winkle.

But change is not limited to the physical. Men and society change in other ways, and as drastically. Overnight, a lazy schoolboy inspired by a good teacher becomes a tireless dynamo of energy. Or an alcoholic reaching bottom suddenly becomes sober and does not take another drink. A sober man, facing frustration and losing control, starts on the way towards being an alcoholic. Such changes in people are happening all the time.

More central, however, to the concerns of this conference are the vast social changes which take place, some so gradually we hardly notice them, and others so rapidly that we are aghast. Health agencies spring up so quickly that the *united funds* can hardly get them listed in time to be printed on the financial

Dr. Eugene Carson Blake (left), President of the National Council of Churches, and Bradshaw Mintener, Assistant Secretary of Health, Education and Welfare, were among the principal speakers.

brochure. Government gradually assumes major responsibility for hospitals that for a thousand years had been the sole concern of churches and philanthropic individuals.

I need not labor my point. Change is real enough, both constant and sporadic, slow and fast. When a change is complete and fast, we call it a revolution. Note that a revolution in this definition, which I believe is accurate, is not necessarily marked by violence or even by subversion. Revolutionary change is merely a complete reversal and a rather swift one.

Thus when men call ours a revolutionary age, they should not be referring to the Communist revolution that has been in our lifetime sweeping over ever vaster areas of Europe and Asia. The whole world is in a revolutionary period.

I have called my address tonight, "The Open Conspiracy", and if I add a sub-title it is a pretentious one: "The Open Conspiracy—or How to Make a Better World."

In a sense this is a technical subject. We are all conscious of the fashion of "Do It Yourself" of our times, and a book editor of one of our publishing houses told me that the new way to get a sale for a book is to make it a "how to" book. In fact, the topic of this address (though not yet copyrighted) is one that I had earlier chosen for a book which I hope some day to write.

Now the *secret* conspiracy which I set in contrast to the *open* conspiracy about which I would speak, is the Communist conspiracy of world-wide revolution. Let us look for a few minutes at this Communist conspiracy which threatens life, civilization and culture as we have known them.

It, too, is conscious of a world in the process of change. Doctrinaire Marxism believes that history is on the side of the Communist revolution and that the change from a capitalist free society to the Communist state is as sure in the future as the change from medieval feudalism to bourgeois capitalism is true of our past. Since, however, Karl Marx's timetable has been greatly distorted by history, and he has been proved to be a false prophet, we who believe in a free society need not be so much frightened as many were in the depths of the depression of the 1930's.

Since then our free society has demonstrated so much vitality, so great an ability to adjust to new conditions and to meet mass needs, and an ability to reform itself by self-criticism, that it is a very foolish thing for any of us to suppose that a Communist revolution will take place, without Soviet help, in any of the nations whose free institutions are strong enough to meet the real needs of people in the atomic age.

The reason for the fear of the Communist conspiracy in the Western World today is the fear of Communist force and subversion. This fear has a real basis, and security measures have been and are necessary to protect our free society from violent overthrow, whether or not there is a new smile on the faces of Russian diplomats.

But surely it is true that equally important to the survival of our cherished freedoms is a bold and courageous program of our free world to meet the needs and fulfill the aspirations of all free men everywhere.

Contrasted to the secret revolutionary conspiracy of the Communists, who rely upon totalitarian authority being put over in a free society by the establishment of cancerous cells of conspiracy, (which method, by the way, has shown itself entirely inept for 35 years in any free nation with ordinary economic, social and political power and resiliency)--contrasted to that unsuccessful type of Communist revolution depending upon the

worst instincts of fearful men is the open conspiracy of the Christian Church, which has been in the process of a revolutionary freeing of men from various slaveries for nearly two thousand years.

This conference is an important milestone in the joining of the churches of this nation moving toward their unchanged goal, stated clearly in two of the most repeated and central petitions of the earliest Christian prayer: "Thy Kingdom come; Thy will be done on earth as it is in heaven".

The basic method of the Christian Church during these two millenia has been the establishment all over the world of churches of Jesus Christ. It has often seemed a slow method, this open conspiracy, as contrasted to violent revolution, but I don't hesitate to remind you that it has worked. I am fully conscious that the Christian Church at many times and in many forms and places has been more conservative than revolutionary. When the Church has forgotten its Lord, when it has become the instrument of selfish men, when it has become an end in itself as it always threatens to do, there is required a reformation of the Church to set it on its true way again.

But that liberation of men from the bondage of poverty, disease, selfishness, hatred and material values is the true way of the Christian Church, I believe history clearly reveals. The founding of hospitals, the encouragement of philanthropy, the conversion of selfishness, the experimentation with new political and economic systems designed for greater freedom and more equal prosperity are, and have always been, the business of the Christian Church wherever it has been loyal to its essential gospel purpose.

In this changing world which we face today, the basic purpose of this conference is to gather those who must lead our churches to a more effective pattern of social welfare in this modern, complicated and technical society.

For most of the lifetime of most of us here, there has been an unfortunate tension between so-called scientific social work and the churches themselves which have often been sentimental and blind to the real social problems of an urban-technical civilization.

It is the hope that skilled social workers and wise church leaders meeting here in Cleveland will be able to spark new light for our new day.

There are two essentials needed to meet the problems that we face here in Cleveland.

One is sufficient knowledge about men and society and sufficient skill in dealing with men and their problems that the immense amount of Christian good will shall not be frustrated or perverted. This knowledge and skill, hard won by a great and dedicated group of trained social workers, is available to us from the Christian social workers here.

The other essential is a continuing reservoir of Christian good will and inspiration that the churches themselves can and do supply.

The two, properly harnessed together, no longer pulling and hauling against each other, will make a much stronger team than any we have known in the past.

Cynical men have lumped us together under the derisive title of *do-gooders*. I suggest we accept the title and let it be known to all our critics that it is our resolution to do good to all men, especially to the weak and ignorant, the evil and the lost. I call upon us to remind all the communities from which we come and the whole nation of which we are a loyal part that we do not rest as long as there is a sick person untended, a lonely person unbefriended, a child neglected, a youth confused, or an old man or woman who feels useless. Surely we are *do-gooders*.

But we are not the purveyers of inadequate palliatives to a society that always remains less than truly just.

We are engaged in an open conspiracy to make a better world according to the pattern revealed by God through our Lord Jesus Christ. Nearly two thousand years of history are behind us and on that we build, looking forward ever to the city which hath foundations, where builder and maker is God.

Because we believe in the eternal God who makes all things new, we are open revolutionaries with an implacable opposition to all persons, customs and traditions which are opposed to the establishment of the kingdom for which we pray. And may God give us sufficient wisdom and love to lay such plans that God can use us to achieve His ends.

Theology contributes a dimension of comprehensiveness to social welfare

THE HISTORICAL AND THEOLOGICAL INVOLVEMENT OF THE CHURCHES IN SOCIAL WELFARE

by Roswell P. Barnes

IF THE THEME OF THIS ADDRESS as printed on the program has frightened or perplexed you, you will have sympathy with the speaker. Some of the words have fairly obvious meanings. I think I understand why history, theology, the churches and social welfare are combined in the theme; but I can go down several different roads on that word *involvement.*

So I have translated the theme into a couple of questions in more direct language: What are the basic reasons found in history and in our religious faith for the churches' concerns for social welfare? What are some of the guiding principles which our religion contributes to social welfare? These questions are big enough for our purposes. At least they are big enough for this speaker to tackle at the start. I shall become involved in *involvement* later.

In this conference, in the preparatory work and in the planning for follow-up, we are taking our bearings in four ways:

1. We are taking our bearings in history. Where have we come from? Where are we now? Where are we going, in the churches and social welfare?
2. Where does social welfare stand in the churches as a function and concern?
3. Where does the social welfare program of the churches stand in relation to the needs of people today?
4. Where does the work of the churches stand in relation to the work of other agencies and groups which are concerned with social welfare?

The reason for turning to theology is to find some basic guiding principles and criteria to apply to such questions.

The general concern for social welfare in our nation is motivated and supported by the prevailing humanitarian ethical standards traditional in the American way of life. Does that mean that the general concern is secular? I do not believe so. The prevailing humanitarian ethical standards were derived originally from the Judeo-Christian beliefs about God and history and the nature of man. The religious roots of our ethics have been almost forgotten, but there are only a few who

deny or repudiate them. Those few are the secularists. They are not characteristic of the national mood with regard to social welfare.

I do not detect any alarming antagonism today between those engaged in non-sectarian social welfare enterprises and those engaged in church work. There is a certain feeling of strangeness between the two groups because the Church has sometimes failed to recognize its children when they have been away from home for a considerable time, and the children have sometimes forgotten the source of their heritage.

The time is ripe, therefore, for a re-examination of the religious grounds and sanctions of our humanitarian ethics. In these times of social crisis we need to dig down to the convictions underlying our attitudes and our traditional institutions and practices. Christians in China and the Communist-dominated countries of Europe have had to do it. We should be doing it. We have found that such ideas as democracy and freedom need to be traced back to their foundations. When we do this with our ideas of social welfare, we make a contribution not only to our work in the churches but also to all social welfare work.

* * *

Theology brings a dimension of comprehensiveness into social welfare. It roots it in the purpose of God the Creator for all men, His children. It contributes realism by taking into consideration the complex impulses of men to good and evil, as well as the factor of social environment. It gives hope founded upon God's love for all men as demonstrated in Christ's identification with suffering with and for humanity.

Religion can do for social welfare what psychosomatic medicine is doing for the approach to an individual's health. Dr. Iago Galdston, executive secretary of the Medical Information Bureau of the New York Academy of Medicine, recently told the International Congress on Mental Health that psychosomatic medicine constitutes a movement to counterbalance and correct some of the erroneous and corrupting ideas and viewpoints propagated in organicist medicine. There are reciprocal relations between the mind and the body, between the psyche and the soma, which must be taken into account if a man's ailment is to be remedied. Emotional tensions must be considered along with organic and functional disorders. Organicist medicine maintains that "every disease must have its specific causative factor," and has also given evidence of "the fallacy of time-sequence causality."

So psychosomatic medicine has brought comprehensiveness, synthesis, holism into the treatment of disease. Dr. Galdston says:

"We need to free ourselves of the naive nineteenth century concepts of specificity and time-sequence causality. We need to pay more than nodding respects to the concept of holism and to the vision of man operating in an ecological setting. We need to eliminate from our thinking the concept of causality relationship between psyche and soma.

"Instead of reasoning that an individual develops a peptic ulcer *because* of emotional tensions we need to understand that the given individual represents a dynamic aggregate, that he is affected by forces that alter his configuration, and that we witness such alterations *in the totality of his being and in all of its relations.*"

By analogy it seems to me that the specialized technical analyses and approaches of so-called secular sociology have been in the same state as organicist medicine with its preoccupation with the body. The specialized technical analyses and approaches of psychology have been in the same state as psychiatric medicine in preoccupation with the mind.

Theology has the comprehensive, holistic analysis and approach that can bring all these disciplines together in a sound philosophy and program of social welfare encompassing environment and inner tensions, economics and inhibitions, inter-group conflicts and personal sin.

Think of what this means in dealing with problems such as juvenile delinquency, alcoholism, narcotic addiction and housing. The evangelist, the pastoral counselor, the surgeon, the psychiatrist and the recreation director are all essential to the team that deals with the individual and the massive social problem, the whole man in his ecological setting in the whole social scene.

There should be no tension between theology and the other sciences. When there is tension, it is often the fault of theology for using a vocabulary of words and concepts that give the impression of irrelevance. The Hellenistic abstract thought forms of traditional theology need to be translated into the thought forms of man's present state so that the unchanging substance of theology may be effective.

So I am not so much concerned about defining a theology as I am about stimulating interest in the function of theology and increasing the interaction between theology and the other disciplines.

* * *

But we must look at some of the theological propositions that have constituted the ground and sanction of the churches' concern for social welfare historically. I shall not attempt to develop a complete and consistent theological system. At this

point I must disclaim any presumption to competence as a professional theologian able to formulate a complete theological system for this conference. I believe it would be inappropriate for the conference to undertake it. However, I shall review some of the statements prepared in the several denominations constituent to the National Council of Churches for the volume entitled *The Activating Concern — Historical and Theological Bases.*

It is interesting to note several prevailing emphases. First, much more attention is paid to biblical theology than to systematic theology. We find very little polemical theology. Most of the churches go back to the Bible for guidance and motivation rather than to the historical formulations of doctrine by the churches. This means that the Bible, the authority which is common to all of us, is much more important than the secondary authorities of our several traditions.

Christ's life, death and resurrection, together with His teachings and example, constitute the major source of theology for most of us. The teachings of the Old Testament prophets and of the Pauline epistles are given surprisingly little attention. This simplifies our problem of interpretation somewhat, because it is St. Paul's formulations that introduce most of the abstractions difficult to translate into terms of today's human situation and into the thought forms which are the currency of discourse today.

Let us take, then, a few of the statements from the churches resting on the authority of Christ. I shall not identify the sources because assent to many of them will be general.

Our whole human obligation is summed up best in love of God and love of man, grounded in the nature and activity of God.

Immediate service to those in need is an expression of Christian love.

We perform service to our fellow men not so much in order to please God, "but rather, in terms of the New Testament Greek word *agape,* serving our neighbor because of God's love for us and in us."

Discipleship requires obedience to the Son of God who "went about doing good."

"We love others because of God's love for us."

"Justice constituted an integral part of the love ethic of Jesus."

Frequent reference is made to the parables of the Good Samaritan and the Last Judgment. It should be noted that these parables were spoken not so much to the condition of the man who fell among thieves, to those who were sick and in prison, naked, hungry and thirsty, as to the condition of the priest, the

Levite and the Samaritan and those who did it or did it not "unto one of the least of these my brethren." Theology centering on the teachings of Christ is concerned not alone with the people served, but also with the spiritual welfare and the eternal destiny of the people who serve.

It follows then that our concern for the social welfare activities of the churches is not alone for the people about us in need, but for the churches themselves. The church which does not concern itself with social welfare fails to fulfill the commands of Christ, but it also impoverishes its own life, becomes ingrown, self-serving and less than Christian. Has not the false and unfortunate dichotomy between the so-called "personal gospel" and the so-called "social gospel", which has disturbed the churches in recent years, resulted in large part from putting many social welfare enterprises which were formerly functions of the Church under public auspices and separating them from the direct responsibility of the Church?

In addition to the biblical basis of motivation, some of the churches have been influenced substantially by the life and teachings of their great leaders. This does not mean that their leaders are regarded as primary authorities, but rather that they are intermediate authorities interpreting and applying biblical theology. Lutherans quote Martin Luther not for his own authority so much as for his interpretation and application of New Testament theology. Take, for example, the two following quotations: "So this is now the mark by which we shall certainly know whether the birth of the Lord Christ is effective in us: if we take upon ourselves the need of our neighbor." "I will therefore give myself as a Christ to my neighbor just as Christ offered himself to me . . . each should become, as it were, a Christ to his neighbor."

Another statement really summarizes such theological insights as those contained in the above quotations from Martin Luther: "Seen from the standpoint of Christian ethics, (Christian) welfare service is faith active in love, sensitive to the Holy Spirit, and responsive to human need."

Methodists have been much influenced by the life and work of John Wesley, especially relating concern for the physical needs of people to evangelism. So the Social Creed of the Methodist Church declares: "The interest of the Methodist Church in social welfare springs from the labors of John Wesley who ministered to the physical, intellectual, and social needs of the people to whom he preached the Gospel of personal redemption. In our historical tradition we have followed Christ in laboring to bring the whole of life with its possessions and relationships into conformity with the will of God."

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Presbyterians emphasize the intermediate authority of John Calvin who applied Christian theology to his contemporary world, especially in magnifying the importance of the doctrine of the sovereignty of God and the dignity and worth of the individual man. The historian John Richard Green, in his history of the English people thus evaluated the influence of Calvin: "It is in Calvinism that the modern world strikes its roots: for it was Calvinism that first revealed the worth and dignity of man. Called of God, heir of heaven, the trader at his counter, and the digger in his field suddenly rose into equality with the noble and the king."

Similar historical influences from early leaders of the several churches could be cited as giving various emphases to their theological presuppositions.

In addition to such theological and historical concerns, there are others which influence the present theological position. The history and example of the early church, the historic creeds of the churches, the challenges of need in the social situations in which the various churches have lived, have all accounted for some of the variations of theological emphasis. Moreover, the general expectation of the world resulting from the impact of the Christian church in history has at times encouraged concern for social welfare in the church. The world has appreciated the influence of Christianity and has come to acknowledge a measure of dependency upon it. So there is a certain inducement to welfare activity arising from without which should be placed alongside the compulsion arising from the churches' faith.

Sometimes the historical factors are more important than we like to admit. Theological formulations are often sophisticated rationalizations of accommodations to historical exigencies.

* * *

Now as a procedure for examining the relevance of theology to social welfare, let us for a moment list some of the basic questions raised in the field of social welfare and see whether we can find general theological statements of faith to answer them. First, some questions—

1. Of what value is a man? On the one hand this question underlies all questions of the responsibility of society for the individual. On the other hand, it underlies all questions of the individual's self-respect and security when he is caught in loneliness, bitterness, or despair.
2. Is life a meaningless blind struggle in the dark? Has history any meaning?
3. Why should I be concerned about my neighbor? And "Am I my brother's keeper?" Why should I be concerned about

social problems? There is no problem but the individual. Why doesn't the church confine itself to spiritual matters and leave social problems alone?

4. Why try to mitigate poverty, injustice and war? They will continue till the end of time.
5. What is the need for religion? Give us time to overcome man's ignorance and maladjustments and he will be all right.

Such questions, I believe, drive us back to the solid religious grounds and sanctions of our prevailing ethics.

It is very hazardous to suggest theological answers to such questions, because there are so many theological variations. However, there has been emerging in ecumenical assemblies a certain consensus on basic propositions. So I shall offer some general propositions that apply to the questions raised.

The first is from the report of Section III at the Evanston Assembly of the World Council of Churches:

> "Christian social responsibility is grounded in the mighty acts of God, who is revealed in Jesus Christ our Lord. He has created the world, and all time is embraced within His eternal purpose. He moves and acts within history as the ever-living God. The center of world history is the earthly life, the cross and the resurrection of Jesus Christ . . . in Him God entered history decisively, to judge and to forgive. In Him are revealed the present plight of man, and the end toward which the world is moving.
>
> "He has established with men a living relationship of promise and commandment in which they are called to live in faithful obedience to His purpose. The promise is the gift of abundant life as children of God for those who hear and follow the divine call. The commandment is that men should love God and their neighbors. In the call to responsible social action, the promise and the commandment of the righteous and loving God require us to recognize that in every human being Christ Himself comes to claim our service."

I suggest several other propositions which I believe to be generally supported.

> Sin is real. We are plagued by more than ignorance. But man may escape bondage to sin if he accepts God's forgiveness and grace in Christ.
>
> The incarnation gave divine significance to the common life. Man's destiny is determined both by his relations to God and his relations to his fellow men.

So, we see from our review that a great variety of factors have influenced the composite which may be called the Christian position with regard to social welfare. In this position the prime motive factor and the touchstone of judgment is the life, example

and teaching of Jesus Christ.

But notice that I call this summary of theological and historical factors "the Christian position." In telling about this position I have vacillated between the Christian and the Christian church, between the person and the group, between the individual and the corporate body.

* * *

Now I am ready to return to that phase of the announced theme that I evaded in the beginning—the involvement of the churches. I believe it is apparent now that the Church is theologically and historically involved in social welfare both through its individual members and through its corporate life and witness. Some emphasize the aggregate work and influence of members as individuals in their several activities of Christian vocation; others emphasize the corporate work and influence of the church as an institution. The variations in emphasis correspond in some respects to variations in the doctrine of the church. The "high" church tends to magnify the corporate activity and the "low" church the individual activity. However, tradition and social circumstances have also had a bearing on relative emphases. For example, the Society of Friends, which hardly regards itself as a church, has in effect exerted a corporate witness proportionately at least comparable with that of the "high" churches.

There is one theological generalization, nevertheless, which I believe can be established: all our churches regard themselves as members of the one Holy Catholic Church, the Body of Christ, carrying on His work in the world and therefore committed as corporate groups to following His example and obeying His teachings. Here is sufficient ground and sanction for the involvement of the church, by any doctrine "high" or "low", in social welfare.

If someone were to undertake a vast research study of the involvement of the churches in social welfare, a long check list would have to be compiled. Included in the list for a local church would be such items as these:

1. Financial support of welfare institutions operated by the denomination.
2. Financial support of foreign and home missions.
3. Financial support of non-sectarian community welfare agencies—a) by the church budget; b) by members of the church.
4. Professional service rendered by members in community agencies.

5. Voluntary service rendered by members in community agencies.
6. Pastoral welfare services rendered by the church staff to members and others.
7. Non-professional welfare service rendered by church groups.
8. Non-professional welfare service rendered by members to neighbors.
9. Corporate activities of the church in social reform movements.
10. Sermons on matters of social welfare.
11. Activities of members in social reform movements.
12. Corporate activities of the church in public affairs affecting social welfare—a) educational discussion, b) expressions of opinion.
13. Activities of members in public affairs affecting social welfare.
14. Church organization and fellowship as demonstrations of Christian community: a) transcending race and class lines, b) giving the sense of belonging and mutual concern to individuals.
15. Taxes paid by members for the support of welfare services.

Some of these items are tangible and measurable; others are not, but still have to be taken into consideration. This list is not exhaustive, but it is suggestive of the scope and complexity of the churches' involvement in social welfare. There is ground for all the items in theology or history or both. The basic criteria of Christian judgment are the same in principle for an individual or for a church which bears the name of Christ.

* * *

It remains for us to examine the theological and historical involvement of the churches in social welfare specifically in our nation today as we reappraise our role and function.

We are involved in the restatement and re-establishment of the religious grounds and sanctions of the social welfare ethics of our culture. The historian Arnold Toynbee said last week that the paradox of Western man is his believing in the sacredness of human personality and practicing a way of life based on technology. The West must now figure out what it believes and promote and practice those beliefs.

According to a *New York Times* report (Oct. 30, 1955) Dr. Toynbee asserted that the primary condition for freedom found in the Judeo-Christian tradition is that "man cannot be free unless he recognizes that he is not the sovereign lord of creation."

Believing otherwise leads to man worshipping himself. Such self-worship is not expressed in a worship of the individual personality, but in worship of collective human power, he declared.

This leads to the totalitarian state, in which the worshippers themselves become slaves. Thus if man is to be free, he must recognize God the Creator as the author of freedom and the basis for belief in the individual personality, and strive out of his own free will to become a partner with God in the work of creation.

Thus today, Dr. Toynbee says, Western man is in the position of practicing a technological way of life and still believing in freedom without believing in its religious foundations. History teaches that this paradox cannot long continue. "We must choose, and choose soon," he says, "between losing our freedom or re-establishing its religious foundations."

These observations apply equally to our social welfare ethics.

This group here assembled has a grave responsibility and an unprecedented, almost epic opportunity. Our nation has the role of leadership in the free world. Our churches have the role of guardian and steward of the dominant religious influence in the nation. We as a group are representative of those charged by our churches with the responsibility of serving the social welfare needs of the people.

As I pause, I wonder how many of your minds ran ahead to what would come next. Did you expect a reference to Communism and to the atomic, hydrogen, and cobalt bombs? Probably. We fear them. Yes, and we had better fear them. But when we talk about Communism, we become defensive, condemning the obvious enemy of our faith and of our way of life, neglecting to analyze ourselves. Would Communism be such a grave threat if our way of life fed men's bodies and souls?

We magnify our technology and material standards of living—and I would not deprecate either in itself—but we have come close to making them our obsession. Are we happy? I am thinking not only of the needy in terms of the seven corporal works of mercy. I am also thinking of the people in the bulge and at the top of the income barrel about which we heard last night. Are we happy? How desperately we seek for substitutes for happiness in tense excitement! Social welfare is a lot broader than serving the disadvantaged.

Our values, our social purposes, and our disciplines as a people are distorted from God's pattern. This is why Communism and the bombs are threats. Communism is a judgment. Atomic energy may be an inestimable asset to humanity if humanity is morally responsible.

Aren't we seeking the wrong ends as people and as a people? "The chief end of man is to glorify God and to enjoy him forever." And that is my final theological proposition.

It is for us to lead the people of God before the world to verify and validate our profession based upon our faith in His purpose as revealed in Christ.

Are we staggered by our role? Not unless we have lost our faith that God works in history with those who are obedient and who put their trust in Him.

It is required of us not that we be successful as judged by the world in any short-range pragmatism. The cross seemed at the time a demonstration of futility and defeat. But it towers over the wrecks of time as the supreme symbol of what is ultimate in history and in human life. It is required of us only that we be faithful. The event is with God who is merciful and who rules.

A leading educator believes that through social action we can be

MINDFUL OF HIM — HUMANITY'S CHALLENGE TO RELIGIOUS MAN

by Ira De A. Reid

I DO NOT APOLOGIZE for having selected as part of my subject those words from Paul's Letter to the Hebrews, "What is man that thou art mindful of him?", because I think that question raises one of the most important questions that the world has had to face in the past and has to face today.

The question was asked by an innocent bystander. The question is one that might well undergird the theme of such a conference as this, "The Churches Respond to the Nation's Needs."

Is the Church the important thing? Is the State the important thing? How far can we go in meeting the nation's needs through the Church if we do not pay attention to this undergirding of all our institutions—man?

I thought I would begin this talk by citing for you several examples of questions that are being raised by modern men and men in institutions that I think are related to the problem about which I want to speak briefly.

The first one comes from the *New York Times* of a week ago, when James Reston pointed out that the cold war is moving from an arena of power to an arena of ideas, and he indicated that several important questions were being raised in official circles in Washington by some of our top executives. "What is this, the American way," says one, "this way of which we speak?" This was a chairman of the Joint Chiefs of Staff.

Another: "Must a nation that is now the strongest in the world demand for its own further security a sacrifice by its own citizens of their ancient liberties?" This is the Chief Justice of the United States.

Another: "Why is it that religious truth is not the controlling force in world affairs?" That was the Vice-President of the United States.

Mr. Reston concludes his article by saying: "These quiet questionings have not made much news in Washington, but they represent the beginnings of what may develop into an important advance in American foreign policy."

I picked up a student paper some time ago, which indicated that a young woman with whom I was familiar, who had been very active in campus affairs and community affairs in one of our major university centers, was relieved of her duties overnight after a difference of opinion concerning whether or not she should serve on the staff of the National Association for the Advancement of Colored People while performing the church's function in that situation. The young woman was advised that a news story was going to be written about her, and she said this to the reporter: "The most important thing I can say personally is that my loyalty is to Christ, not to any organization, system or person. Because of this loyalty I have felt it necessary to stand by the convictions which I believe to be Christian."

I have a letter from a young man who is in the Christian ministry. He says:

> "My trouble concerns labor. At least this is the primary source of the trouble. It seems that one of the service organizations is putting pressure on some of the leading laymen because of my stand in a recent industrial situation. It has been heightened by the fact that a preliminary National Labor Relations Board hearing found this company guilty of unfair labor practices, which I have been saying all along, and then, later on, for now the front is fairly quiet, when the real blow will come I can't say. I suspicion that this present time is much like the eye of a hurricane. Right now I am just biding my time, going on with my preaching of the word and on the lookout for any eventuality. When the time comes, I shall certainly let you know. Until then, the pure torture of waiting must be endured with faith. One thing I assure you, I am not involved in a fight for my job, but I shall fight for the integrity of the church and its lay leadership with every resource and talent consummate with my calling. It is not my desire nor my intent to be a martyr. Here I agree with Cromwell; it's far better to win, martyrdom is a consolation prize."

Some of us may remember the tremendous work Sherwood Eddy did in setting up the cooperative plantations in Mississippi. We know that in recent months some of the leading citizens of that community have been asked, invited, to leave. The Raleigh, North Carolina, *News and Observer* carried this story last month:

> "Nineteen years ago these men were engaged in work that has been religious and humanitarian and is well known. The present work is a continuation of that work to improve the health and well being of poor farmers which Eddy and other Christian idealists began. Two decades ago many Mississippians did not like such activities to improve the conditions of tenant farmers. Those who came to help them were regarded as Bedouins or worse. Apparently the changes have not

been great. What has changed is a growth of new belligerence and intolerance. People who once disapproved are now ready to drive those with whom they disagree out. Differences of opinion are not only disapproved, but denied by threat of force and ejection. This new attitude will not make this nation safer. Indeed, where freedom of opinion is denied, no town or state can count on any safety or freedom for any of its people."

I take the liberty of citing so many examples because I want to lay a foundation for making what would seem otherwise a rather trite statement—that we are living in a difficult world. Certainly Shakespeare put the same sort of words in Hamlet's mouth several hundred years ago, when Hamlet said: "Time is out of its joy." I wish I could quote the rest of it, but I would not like to have us believe that curses be on us for being born in such a time that we have to deal with these particular crises.

I very much approve of the Church going into the field of social welfare. In fact, the historic role of the Church in programs of social welfare has had some very hallowed traditions. Christianity, I believe, has been a trail-blazer of social movement in helping to effect some of the very great changes that have taken place in the world, effecting better relations between men and men and between men and resources. In fact, I am very much of the opinion that Christianity has done much to establish the kingdom of the earth, making it a much better place in which to live.

But amid the moral and social confusion of the last fifty years the organized church has had to deal with some very serious problems, some very revolutionary changes, and during this period many have said that the church has lost much of its vitality. In fact, there are those who have said that the missionary churches have been among the foremost culture-damagers and culture-destroyers of modern time; that is, that the church, in sending out its teams of missionaries to preach the gospel of heaven, had in many instances destroyed the very bond which held people together in cultures other than our own; that frequently in our services to Indians and to the submerged peoples within the United States we have not held up the ideal of brotherhood in such a way that we actually work for the betterment of men. I think that is a very pronounced conviction not only among persons outside of the church, but frequently within the church.

Some of you may remember several years ago, when the Presbyterian Church had to deal with such charges at one of its

great meetings in New York, and it agreed to face the problem openly. To what extent has the modern church actually been a culture-damager and a culture-destroyer?

The gospel of heaven, therefore, has not always been one that has been good for those who are on earth. On the other hand, there can be no doubt that many of the branches of the modern church have accepted with humility the responsibility for the demon of mankind and have done so with a power and a zeal that might be called that of transcendent might.

I can remember years ago, as a younger man, being so tremendously impressed by the role of the Federal Council of Churches in declaring it was going to take a stand on some of the industrial situations, no matter how much money it lost, no matter how many people were satisfied. People did not want to be martyrs because they believed the time had come when the church should take just such a position.

The challenge, therefore, of the Church's responsibility to the nation's need, is a tremendous enterprise, but in my own thinking it is not child's play. It is one that requires firmness, it requires strength, it requires patience, and it requires understanding.

In this connection, I am reminded of the poem by Robert Service, when he speaks of hunger. I think of understanding. He says:

> "It's hunger not of a belly kind
> That is satisfied with bacon and beans.
> But the gnawing hunger of lonely men
> For a bone and all that it means."

This understanding is not the sort of lore that comes out of books, but it is the understanding based on human sympathy, understanding based on familiarity with the problems of modern man.

With this as a background, I should like to raise generally some of the questions that I believe challenge religious man, some of the questions that humanity presents.

We are sitting in this building with modern lights, with all sorts of conveniences, with loud speakers that let you hear. Do you hear? Well, it's relatively modern anyway, considering the age of Christianity and also considering some of the places in which we live in Cleveland.

What are some of the challenges that religious man has?

One of them is the challenge of modern science. In many instances we cannot get away with the miracle preaching that

we have been doing for so long, because the new science has forced man to think of this world in which he lives as ruled by universal law rather than by an arbitrary God. You may not, but millions of people are beginning to recognize this challenge of modern science that man is ruled by some sort of law of science on this earth, rather than by an arbitrary God. In effect, for many millions of people throughout the world, science has outlawed miracles.

Humanity raises another question of religious man. Humanity recognizes that Christianity began as a social movement in which it was presented as a distinct upheaval throughout the world, and then in the course of time Christianity had to adapt itself to changing conditions in order to survive. In adapting itself to changing conditions, some of the Christian churches have settled down, centered down, if you please, on a rather inglorious task, and have not kept up with the changing demands of the time.

The question might well be raised: Does this necessity for adapting ourselves to modern conditions imply that we should take some sort of welfare action?

The third challenge that is presented to religious man by people throughout the world is the challenge of our way of life. As we move from rural areas to city areas, we become in a way some modified form of city slickers; even if *slicker* means nothing more than the raincoat we now wear, we have become urban people. As people have moved to the cities, so have their churches. A rather interesting thing has happened—that as our class system has changed, so have the class systems of our churches changed. On the whole, Protestant churches have followed the migrations of the middle class, and to a large extent, the migrations of the middle class mind. In general, the big Protestant churches are predominately middle class, and have lost the submerged rural and urban populations to newer sects.

The continental Sabbath has become diffused. Churches have been forced into competition with Sunday newspapers, movies, golf courses, public parks, television, the open road, and all other diversions of the modern Sunday. No longer does the church have the monopoly of this day.

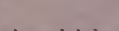
Economic pressures and social reform are now indispensable. Of chief importance to us is the fact that our churches are economically dependent on those classes that historically have most strenuously resisted demands for economic reform. The basic problem remains: how to apply the ideals of Jesus of Nazareth to a competitive economy in which there remains vast inequalities of conditions and statuses.

A conclusion is permitted. If the church has not yet fulfilled

its historic mission of reconciling man, nature and God, does a social welfare program seem to be the expedient approach?

Should religious man through the church support a religiously oriented social welfare program? The answer is an obvious *yes* with some not too obvious reservations. The program should not be one that would compete with professionally organized social welfare schemes, public or private. It may complement and supplement these activities where necessary, but in the main, such a program should have its own peculiar emphasis. In sponsoring such a program there is need for broadly and specifically trained religious personnel, a personnel that so far is available in too small numbers to be socially meaningful.

The general welfare program of the church might well be found in the niche to which the church is peculiarly adapted—that of social action. Through social action, the church would seek the basic truths of religious behavior in the modern community, would resist the blandishments of cheap messiahs preaching an easy achievement of the kingdom of earth overnight, and work for bold experiments in social living. Meanwhile, it would search for fresh integrating principles through which all forms of human exploitation will be made commonplace, vulgar, undemocratic and uninteresting.



What are the areas in which this challenge of social action may be met?

First, there is the church's basic concern in the three crisis periods of human existence—birth, marriage, and death. They are also the areas in which the church may have added to man's confusion. Examine if you will the following questions: Are too many people being born? Is child-bearing too frequently a thoughtless, unsocial act contributing to man's misery? Are there problems of adjustment arising out of mixed ethnic and racial marriages which we have faced with prescientific dogma rather than social evidence? Has the high cost of dying been related to the role of the church in ceremonializing the dead and giving little attention to the causes of death?

Second, there are areas of broader concern. Social welfare and social action is needed in the following areas—with respect to: functional illiteracy in the United States; the integration of American minorities; the declining neighborhood; the anxiety-prone individual; social and technical assistance; war.

As regards war, we may well ask ourselves: Is this a religion of peace? Is this a religion of social action?

I heard an atomic scientist speak last week. He said we have

not been told how many atomic bombs the Russians have. We have not been told, he said, perhaps for three reasons:

First, the American people might panic, and we wouldn't know what to do with them.

Secondly, the military might not be able to get an increased budget. We wouldn't know what to do in that case because it would destroy our Defense Department.

Third, the American people might turn pacifist, and this would make it difficult to defend us.

Frankly, many of our churches have given just such thought: Can we be called pessimists for promoting peace and brotherhood so long as we do not have a program for peace that seems to be resolute as well as Christian?

May we not define ways in which the church can serve the cause of human brotherhood through peace, less optimistically than we have in the past? Must we still go back to the article that Beaver wrote twenty years ago, in discussing the confusion of the church, because it had misread the cues in an article, "Is Conflict Inevitable?" Perhaps the greatest challenge to the Christian church has been its failure to deal with this rising tide of war as an instrument of power. It may be that the church can achieve these ends by avoiding the question of war, but working on the question of peace.

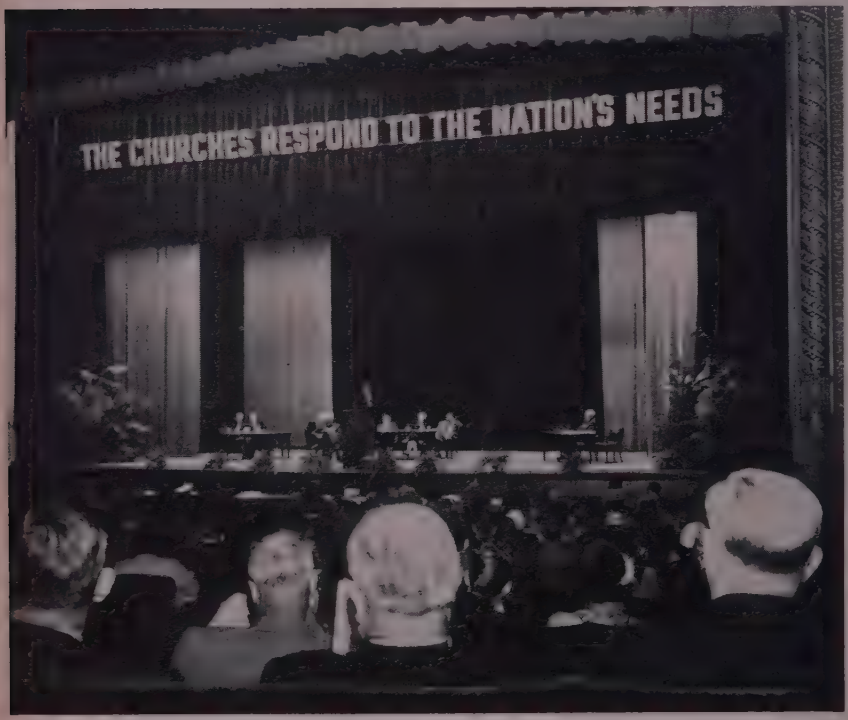
I hereby submit, finally, that the church is able to lead religious man, is able to meet man's challenge, through working on programs we now popularly call social and technical assistance.

You have the greatest experience in missions. You are the most broadly oriented group in other cultures in our whole civilization. Not even capitalism knows more about other people, than does the Christian church.

Can we through the churches meet the needs of this nation to understand humanity in other areas of the world by providing a competent array of persons skilled and equipped to deal with the adjustment of peoples in other cultures through programs of social and technical assistance? Can our missions programs become culture-builders, instead of culture-damagers? Can they become culture-developers instead of culture-destroyers? Some of the churches are beginning to do this, and I would say that today I believe this is one area in which the church can establish a historic precedent by carrying throughout the world a message of peace and an understanding of peace that the nation itself is not yet able to do in a political way.

We believe that social action by the nation's churches is necessary, because we in the United States have been dominated by fear, pessimism and silence. There has been fear among our top

leaders, not a craven, personal, cringing type of fear, but undue caution lest the changes be achieved too fast. There has been pessimism, pessimism that has been spread very largely by our professional workers, even by our ministers. They have little hope in achieving the gains that are so important for humanity. There has been silence, and silence has been the usual reaction of our functionally illiterate masses. These I believe can be overcome through the church in a program of social welfare. We need this program in order to provide our nation with an inner order that can come when we discover new applications of the meaning of Christ's message.



A symposium entitled "The Church as a Social Conscience." Ernest F. Wittee, executive director of the Council on Social Work Education addresses the conference.

A symposium entitled

THE CHURCH AS A SOCIAL CONSCIENCE

Moderator: **Percy F. Rex;** ***Speakers:*** **James H. Robinson, Joseph P. Anderson, Thelma Stevens;** ***Reactors:*** **Stanley U. North, Ernest F. Witte;** ***Summarizer:*** **Hermann N. Morse**

Presentation by

JAMES H. ROBINSON

THE CHRISTIAN RELIGION has always been conceived of as a part of every area of individual and collective life rather than as a separate entity in itself, completely divorced from the rest of life. The roots of the Church's social conscience are deep in the life and teachings of Jesus, the most unique contribution of which is the ultimate and equal worth of every human being in the sight of God. Hence Jesus said, "I came that they may have life and have it abundantly." A dynamic social concern and a collective responsibility is inextricably interwoven all through the gospel narratives and the epistles of the Apostles.

The ministry of our Lord is built around the concern and care of the sick in body and the distressed in mind, those crushed by burdens of society too heavy for them to bear alone, and the responsibility of those more fortunate for those who have a deficit of the wherewithal to meet basic necessities. It is built around the alleviation of the social conditions which stymie the fullest development of men and the coming of the Kingdom of God, in which the abundant life can best be fulfilled. And so the story of His ministry runs, page after page, from inveighing against the wicked husbandman's poor labor practices and low wages, to the unjust judge in a corrupt political atmosphere.

Christianity has many paradoxes. It reached its anti-climax before it reached its climax, for the climax was God's overwhelming love for our individual and social redemption by the sacrifice of Jesus on Calvary; but the anti-climax came almost at the beginning of His ministry when He enunciated the purpose of His ministry and the platform of the Church's social conscience and action: "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, and to set at liberty those who are oppressed . . . "

Through the centuries the Church took seriously its respon-

sibility as the conscience of society and the agent for redemption Sometimes the Church found it was most difficult to carry ou its obligation because of indecision from within and opposition from without. Nevertheless, it initiated and established all the major institutions for the social well being and social redemption of the people in this republic. From the earliest years of our national history down until almost recently—and especially before society became so complex—the Church undertook the translation of its social conscience into social service. I, not yet fifty years of age, well remember the Methodist hospital on the hill, and the Presbyterian College in Knoxville, actively at work at a time when the state of Tennessee took no responsibility for the higher education of God's other children of different complexion. I also remember the Woodland Center Neighborhood House, Woodland Avenue and 46th Street, which I attended as a teenager right here in Cleveland; and I well remember the compassionate spirit of a deaconess in the Baptist Church of the Master, out on Euclid Avenue, after which I named my own church—in the darkest hours of my troublesome adolescence she befriended me although she never saw me before, nor has she seen me since

* * *

In those days the pattern of the urban and social structure of life was not so complex as to demand highly trained and specialized church workers. Nor did the Church do much about setting up standards, except in the case of the pastor. And even here little was done in some churches, for they relied upon a call which no one but the man called could really validate. Furthermore, there were few if any other resources of welfare assistance outside the Church.

When the fruits, good and bad, of the industrial revolution began to mature, and secularism rose to a position of influence in the land; when the problems and complexities of an ever expanding urban civilization — a mounting population and increased mobility—pulled whole communities up by the roots and scattered them across the nation, the resources of the Church were completely inadequate to meet the need. The fact that the Church had never set standards nor achieved the specialization demanded was a handicap so great that the secularists passed it by, with mere condescension, never taking the Church seriously although they built upon the solid foundation of social welfare which the Church had laid. The Church's own lack of standards made it impossible for an adequate criticism and evaluation of the standards of secular and public institutions and agencies which were not all that were desired, but which nevertheless were far superior to the standards of the Church.

As important, if not more important, than any other factor was the effect of the pietism of Protestantism which gradually but surely dulled the edge of the Church's social conscience and increasingly isolated the Church from the social movements and forces which were changing society. Two or three generations of trained social and welfare workers grew up largely outside of the Church's influence. Church leaders became defensive and sensitive, and a cold war resulted between the ministers and the social workers because of the separation and suspicion which had arisen.

With an assist from the principle of the separation of Church and State, pietism turned many people of the churches and their ministers inward upon themselves. Everything was subordinated then to preaching, and the preacher was the only specialist thought to be worthy of being supported. To this day, I believe, there are denominations which will not ordain a man unless he is going to preach in a pulpit and pastor a church. Then the Church not only ceased most of its functional social services, but it lost its prophetic witness as the social conscience, except for a few courageous souls, like Walter Rauschenbusch.

* * *

Is it possible for the Church to recover the heritage of its social witness and re-establish its influence? What should the Church recover of the past and what should be its forecast of its future task in the field of social and welfare work? These are serious questions which demand urgent attention by the Church in a world where life is increasingly depersonalized, where cities grow too large for their own good, where politicians have more influence and power than ministers, where labor unions and other organizations have fostered social legislation and developed low-cost housing, welfare funds, health clinics, and recreation, health and rest resorts.

No one of us can answer these questions, and whatever the answers are, no single church can carry them out by itself. A collective responsibility for the redemption of men and society is inescapable. But some things suggest themselves to us quite forcibly.

Whatever else it does, the Church must recover its heritage of social influence and become once more the social conscience of the nation. It must develop its own standards for social and welfare service—and these must be high standards, adequate to the demands of this hour and equal to if not better than any other standards. It is neither possible nor desirable for the Church to try to compete with the secular and public agencies, but it cannot entirely withdraw from the field, either. It must

continue to expand some of its service agencies, and more important, it is the duty of the Church to judge the public and secular agencies, calling them to a higher way of service.

It is well for us to remember that many of the men and women today who lead the secular, the private, and the public agencies got their inspiration and dedication from the Church. Most of all, the Church must inspire and undergird these men and women who do welfare work on every level and in every agency with moral and religious insights and motivation.

Presentation by

JOSEPH P. ANDERSON

WE ARE LIVING IN A PERIOD of history that finds most of us confused, uncertain and fearful of the future. We are confused because we know we are living in a period when our social, political and economic institutions are in process of change. Most of us don't like change and we resist it. We cling wistfully to the hope that we can return to "the good old days." We are reluctant to part with our traditional concepts and theories, and we shrink from facing the future realistically because we know that it means that life will be different from what we have known heretofore.

In addition to being confused and uncertain because of the rapid changes which are occurring, we are fearful. We are afraid that someone will get ahead of us. We are afraid of losing our jobs. We are afraid because we think depressions, and the misery and suffering they bring, are inevitable. We are afraid of the unpredictable effects of automation, and we fear the destructive power of atomic energy. We make quips like, "The atom is here to stay; the question is are we?", but we are afraid.

It is because of our confusion, uncertainty and fears that I believe the Church has an increasingly important role to play as our social conscience. It has an unusually good opportunity to help us understand the important developments which are shaping our future and give us guidance and strength as we try to discharge our responsibilities in a changing world.

We need to face up more realistically to our fears, to recognize that some fears can lead to apathy—to a "what's the use" attitude —or even worse to hate and national and international conflict. We must realize that certain fears can aggravate our confusion and increase tension and anxiety and, if not controlled, can lead to disaster.

As a social conscience the Church can point out the things

which we should fear. We should fear people and nations who push other people and nations around; we should fear ignorance, intolerance and injustice wherever they can be found. These fears will keep us alert and make us aware of any threats to our democratic society.

We need to know also of the significant positive elements in today's world: the strong desire on the part of people all over the world for peace, security and a high standard of living . . . the growing recognition that all men and all nations throughout the world are interdependent and that if we are to achieve the objectives of peace, security and a high standard of living for everyone, it will take joint planning and concerted international action . . . the growing conviction that we must use means other than simply those of force, dollars and the production of goods if we are to solve the social and economic problems we face today . . . and finally, the movement, sometimes referred to as the resurgence of the grass root spirit, which means the movement among ordinary citizens not only in this country but all over the world to claim a new status and to demand the right of greater participation in our society.

* * *

The Church as a social conscience has the responsibility of helping the individual church member and the total Christian community to become aware of specific social problems or developing needs, to understand their causes and nature, to consider possible solutions, and then to take necessary action alone or in cooperation with other groups to provide the most constructive solution for each problem.

In carrying on its program of social education and action the Church can and should use a wide variety of methods. Experience has demonstrated, however, that effective education and action are based on the following:

1. Get the facts. Facts are needed to determine the extent and nature of the problem and as a basis for visualizing a possible solution. Obtaining the facts may not be an easy task. It requires time, patience and hard work, as well as disciplined objectivity and intellectual honesty. It is much easier to accept unsubstantiated assertions or strongly held opinions, but effective education and action require honest facts honestly stated.
2. Find a solution. Frequently the factual data obtained about the nature and extent of the problem may also suggest feasible solutions. Advice from authoritative sources should be obtained, and care should be taken to see that the proposed solution will not create new problems or

aggravate other problems.

3. Obtain wider support. One of the frustrations in being a social conscience is that even though the problems may be pressing, their solutions urgent and a proposed remedy apparently feasible, action is not forthcoming. Sometimes this is due to outright opposition to any move that suggests social progress. More often it is due to apathy, inertia or resistance to change. This calls for using all possible means to develop interest, understanding and support for the proposed action program.
4. Act. Effective social education and action does not end with adopting a resolution and instructing the secretary to send it to someone. Platforms are essential as a basis for action. We should not construct platforms however only so that we can sit on them and be observed. Whether the objective is a change in administrative or legislative policy or promoting and establisting a necessary community service, our task is not completed until the goal is achieved.

* * *

Our programs of social education and action must be directed toward the solution of the social and economic problems we are facing in this country and as a member of the world family of nations. The problems we face in this country stem from the long range social and economic developments which have affected and are affecting our lives. We must find solutions for the social and economic problems which necessarily accompany technological advances we have made in the change from an agrarian society to a highly complex industrialized urban society.

We used to get our security from the land and what it produced, but we now live in a world of mills and factories and crowded cities; yet we are hamstrung by the traditions of an agricultural civilization which is gone. Today there are eleven million aged, orphaned, blind, sick and unemployed who are not earning, with minor exceptions, even in these prosperous times, enough to meet the merciless costs of rent, food, utilities and clothing. They cannot turn to a beneficent free land for the money wages which alone will obtain essential food, clothing and shelter.

Yet we think and talk of how any man can make a living, that only the shiftless and the lazy will accept aid and that everyone should save for a rainy day. The security for most of us no longer rests on the land and what it will produce. It rests on the unstable and unpredictable opportunity we have to get and hold a job. The average individual when stricken by illness or injury can no longer turn to his savings or his family to see him through

a long illness and rehabilitation. Many of our representatives in our legislatures and in our Congress legislate for the aged and the disabled and the sick and the unemployed as though they still lived and worked in the times of the last century.

We must also share with other nations the task of world reconstruction and rehabilitation. We have a continuing responsibility for helping to provide the goods and services to keep people from starving and to heal the physical and emotional scars a war leaves. Help must be provided for millions of persons to enable them to re-establish a social order, to renew their cultures and in many instances to build a completely new way of life. We must complete the job of finding permanent settlement for the thousands of displaced persons who are still living in the camps of Europe. We must help the vulnerable groups in all countries, the very young, the very old, the physically and emotionally disabled. We must do this if we are to achieve a stable and orderly world.

If the Church is to be an effective social conscience it must guard against smugness. It cannot be the kind of conscience which has been defined as that small voice within us that tells us when our neighbors are doing something wrong. It must work to eliminate the attitudes and actions which divide and disrupt, and encourage cooperation in our social education and action programs. Let us not be like the church whose members were described as "worshipping the Lord with a Cross on one shoulder and a chip on the other."

Most of all, let us not fail to offer moral guidance in terms of concrete action programs to further social progress because like so many secular institutions we feel compelled to conform to the existing patterns of social attitudes, norms and values found in the larger society. Let us not fall captive to the more practical and materialistic pressures in our society.

The Church as a social conscience can and must provide the moral and spiritual strength in our efforts to achieve community well being and a fuller and more satisfying life for all the peoples of the world.

Presentation by

THELMA STEVENS

THIS STATEMENT IS PRIMARILY CONCERNED with the Church as a national and a worldwide agency—and its responsibility for leadership in the changing social order where policies and programs are created and interpreted. There are two organizational levels that are important: 1) the denominational program;

2) the interdenominational or joint emphasis.

Historically the Church has been a pioneer in the realms of social need, with special reference to such institutions as schools, hospitals, settlements and children's homes. The missionary enterprise has throughout its history been concerned with these programs that seek to bring to bear on all of life the spirit and principles of Christ.

The Church has served as the conscience of society in many ways. The pioneer agencies in the field of health, welfare and education paved the way for public welfare. The Church has always found one of its major social responsibilities in this area of social need. As society accepts its responsibility, both through government and private non-church philanthropy, the Church has been able to move out into new fields.

In more recent years social action in the whole realm of human rights and changing social patterns has become a special focus of the Church.

Today the Church as the conscience of society is confronted with the following problems:

1. It is in danger of conforming to the society of which it is a part instead of guiding social change. Not all pressures for conformity are harmful. The Church can give a sense of direction to the conscience. Social sanction and public opinion are important elements in the maintenance of standards. Public conscience may influence persons. Mass conformity must always be judged in the light of its effects on persons and society.

2. There is danger of failing to recognize legislative processes and court rulings as desirable means toward changing social patterns and practices. The moral and Christian ethic at this point is under question, especially by some who defend the status quo. The Church has taught its members to be good citizens and to obey the law. What law? This may have a relationship to the speed with which we achieve desegregation and integration of schools.

The Church must influence the conscience of society through the group processes of our complex life, but in the final analysis the individual is the child of God and is obligated as such to seek the good life for all of God's children.

How far does the Church reflect the secular pattern of society? To what extent does the Church influence the pattern or determine the pattern?

3. The churches in many instances have within their own structures become the focus of "witch hunt" tactics and name-calling. Senator Hennings said recently: "I believe the time has come to raise the question as to the place of the liberal in our society. He must be restored to his constitutional rights, pro-

tected from unfounded, politically inspired accusations."

4. Individual morality must be inevitably interwoven with group morality. The complexity of our society impels the Church to create a social conscience for group action. For example, it is evident that neither the Church nor individuals can have sufficient resources, even if desirable, to build a good society of free men. Our government must feel with new understanding the power and motivation of the conscience generated by committed Christians.

Today the Church may well bring its greatest influence to bear on society through these familiar and interrelated avenues:

1. By its pronouncements that set a Christian norm for society and judge society's progress toward this norm.
2. By the judging of the programs and practices of its own body in the light of this Christian principle which we set for ourselves.
3. By using all of its teaching and action channels to persuade its own constituency to behave as Christians in all their civil activities.
4. By keeping alert to change and meeting it with courage and Christian strategy.

Christopher Fry said in his play, *The Way Angels*: "We are in the path of change, and must go to meet the change—being unable to live unaltered." The Church can become the conscience of society!

Reaction by

STANLEY U. NORTH

THE PANEL PRESENTATIONS have indicated the fundamental importance of the role of the churches as a social conscience.

Mr. Anderson alone, of the three panel speakers, reminds us that a meaningful social conscience must embrace the world, not just the nation. And he is quite right. It may well be that the Church is the one hope of spiritualizing the tremendous physical power that has been unearthed and made ready to be turned loose for the destruction of nations and, conceivably, of all life upon the earth.

While world peace is not a direct concern of this conference, the fact is, unless world peace is achieved, it won't matter too much whether we solve the problems of social welfare or not.

Miss Stevens asks, not without reason, the question: "How far does the Church reflect the secular patterns of society?"

Dr. Robinson could very appropriately have called our atten-

tion to that which he knew we already know, namely, that in the matter of desegregation the Church lags shamefully behind secular society. He chose rather to remind us that fundamental in the ministry of Jesus was a social concern. The tragedy of the Church is its proclamation of the brotherhood of man and the denial of its teaching within its walls.

Miss Stevens asks the further question: "To what extent does the Church influence or determine the pattern of society?" Let me reply by quoting from the biennial report of Dr. Roy G. Ross and Dr. Roswell P. Barnes to the National Council at Boston in December of last year:

> "The average church member is not conspicuously different from the average non-member. The average church member is so conformed to the world that people are surprised if the church sharply challenges the prevailing behavior of the community. Consequently, Christianity is regarded by many as a harmless adornment of 'a comfortable life.'"

Mr. Anderson, in his final four points, strikes a note of realism by recognizing that there is a wide difference between the pronouncements and the practices of the Church and its members. The Church is at once saint and sinner, field and force. If, however, the Church is not to be told: "Physician heal thyself," the gap between pronouncement and practice must be markedly close.

How can the Protestant church be a social conscience to metropolitan centers when it is repeatedly guilty of retreating in areas of urban blight?

How can the Protestant church be a social conscience to rural America when it continues to be guilty of flagrant overchurching that robs the community of adequacy of leadership, plant and program?

How can the Protestant church be a social conscience in the face of its denominational competition to church the new community in which comity is observed not infrequently in its breach rather than in its practice?

Conceivably this conference has the answers, for it may well be that the committee on social action is the most important committee of the church. To be sure, there can't be Christian social action unless there first be deep and compelling Christian commitment. But certain it is that we fail fundamentally unless the gospel we confess and proclaim, we also implement midst our materialistic society. I understand that Dr. James Conant, when President of Harvard, kept a motto on his desk which read: "A turtle never makes any progress unless it sticks its neck out."

The Christian religion is serious business.. The erection of

many houses of worship, expensive and imposing, is not enough. Gross social injustices that cry out to high heaven are all about us. If social justice is to be achieved, nothing short of wholehearted cooperation on the part of the denominations that comprise the National Council will suffice.

Protestantism owes it to itself to be community-minded at all levels. It isn't the extension of the denomination that is important—it is the Kingdom of Jesus Christ, in the establishment of which the churches and social agencies have no business other than to be partners.

Reaction by

ERNEST F. WITTE

You will sense at once the problem that confronts a reactor who is expected to comment in five minutes upon three such thoughtful presentations. If time permitted, it would be interesting to compare several points made by Miss Stevens and Mr. Anderson with those made by Dr. Robinson. They all agreed that the Church has much to do to become the social conscience of society, but all hold out hope that this can be acomplished.

There is one in Miss Stevens' list of problems confronting the Church which it seems to me looms in importance above some of the others. I may interpret her point a little differently than she did. This is the problem of conformity. No institution in our society has attached more importance to the individual and his right of conscience and thought than the Protestant church. Social work has perhaps, borrowed this fundamental premise from the church to meet its own needs, and we naturally look to the church for the leadership that will help maintain it. The pressure on the individual to conform is no less real or dangerous than that on the church to conform to the society of which it is a part, rather than giving leadership toward a better social order. Both are evils and require all the determination of dedicated persons to resist.

I subscribe to all that Mr. Anderson has said, and it would be duplicating what he has said for me to repeat any of it. Social workers do not always agree, so that this a happy occasion when two of us can present a united front.

Perhaps some churchmen may think that Mr. Anderson has placed too great an emphasis upon the standard of living, but as social workers we believe that the physical needs of people are a primary need.

There is one implication which I think I detect in Dr. Robin-

son's comments which I have heard elsewhere in this conference that puzzles me a bit, and it has made me wonder whether it is a point of real or imagined difference between the clergyman and the social worker in extending help to people. The social worker extends help to another because he is a human being with all this implies, and he is in need of help. It's as simple as that. No test of worthiness, repentance or faith is called for. Do I understand correctly that the clergyman extends this help first because it is his Christian duty to do and will serve a greater glory, rather than because there is someone in distress? Or are we both saying the same thing but using different words?

Actually I can say "amen" to everything the speakers have said, though, as I have already indicated, I might have said some of it a little differently and not as profoundly. This whole conference has been a wonderful experience for me in finding how wide are the areas of agreement between those in the profession of the ministry and those in my own field. Perhaps the judgment of the first speaker on the declining role and influence of the Church in social welfare matters is a bit more severe than I would have judged them to be. I have an unprovable conviction that there is a concealed source of influence which is Christian-motivated in our citizens and has enabled many of them to contribute toward the great social improvements which have been accomplished over the past several years and for which the Church gets no recognition. But I agree that the Church does not begin to exercise its potential influence for good, or to be that forceful "social conscience" of the nation, in anything approaching its possibilities.

There were two final thoughts expressed by Dr. Robinson which somehow need to be kept constantly before us for the implications they hold for action. One of these calls attention to the fact that many of the men and women today who lead the secular agencies got their inspiration and dedication from the Church. The other enjoins the Church to inspire and undergird these men and women who do welfare work on every level and in every agency with moral and religious insights and motivations.

I like these two thoughts, to which I would add the third point stated by Miss Stevens in her list of the ways by which the Church can bring its influence to bear on society, for they highlight to me the greatest potential contribution of the Church to welfare, and hence to all the people the Church seeks to serve by its ministry. All too often, when we talk about the responsibilities of the churches in social welfare, we tend to think about the direct welfare services operated by the churches themselves. Important as these may be, the great need in our

day is to get Christian ethics operating outside the immediate agencies of the Church and into the secular agencies.

What better way can you think of for the Church to serve humanity than for it to inspire and bring dedication to those who administer the secular agencies of our nation. And what a revolution in morale, status and spirit would be evoked in these same public servants if the churches, acting as the social conscience of the nation, did actually *undergird* them and become their champions in their attempts to provide decent, self-respecting standards of assistance, opportunity and care. I agree that the possibilities for the Church are limitless in this area of its social responsibilities.

Summation by

HERMANN N. MORSE

To SUMMARIZE what is already so admirably concise and meaty seems a little unnecessary, as well as rather impossible. Being a conscience seems to be a function of pointing out the difference between what is and what should be or might be. The function the Church has as a social conscience derives from the nature of its gospel, both in the present and in the ideals of the future. The Church has exercised that function in various ways, partly by teaching and pointing out what the application of the ideals of the Church were, partly by example through various types of service and various aspects of human need.

It was easier to do most of those things when society was simpler in structure. It becomes increasingly difficult to do these things as society becomes more complex and the nature of the problems which you try to deal with become more complex. In the later days the Church's functioning as a conscience has run into considerable difficulties, both from within and without: from within, by many who do not want the Church to go forthrightly into the area of social service as many others within the Church would like it to do; from without, by those who see the necessity of organizing these social concerns of the Church on a secularly sound basis, when there may exist, and sometimes has existed, a cleavage between the Church and the more technical organization of social welfare in society.

In the present stage of the world, the Church's efforts to become conscience, to function as a conscience, must look out not only on our own domestic scene, but on the world as a whole. It will see that many of the most difficult problems with which we are confronted today rise out of factors which are

essentially moral and essentially spiritual in their character and that, therefore, many of the great resources which we have for the solution of the problems of the world today are themselves essentially moral and spiritual. Therefore, these are grounds the Church may hope to effect by serving as conscience.

Now, that raises another question. The Church, in order to be a conscience for others, must be a conscience for itself and must set its own house in order. It must be intelligent in its own field and also intelligent in any other fields to which it would apply this function of conscience. To be a conscience, in other words, the Church must demonstrate that it has one and must act like it. A conscience cannot function usefully as a critical agent unless it has some norms and standards which apply both to itself and to others. It must then be intelligent enough about society to recognize what does and what does not conform to those norms and must have the courage not only to criticize others, but to apply its criticism to itself.

In other words, conscience when it proceeds from an institution that lives by its own light is likely to be more effective than when it becomes a mere exercise of imagination or intellectual judgment. When it proceeds from an institution and lives by its own lights, it may operate by infiltration as well as by external criticism. It may operate by inspiration and by motivation of others who serve in the various realms which it wishes to influence. It may also operate by example. In other words, it is not a question of being a conscience because of lack of courage or the insight to be anything else, but to be a conscience because you have the intelligence and the insight to apply it to yourself, and to hope that it is applied to society.

Chief of U. S. Children's Bureau challenges the nation to unite in

PUTTING SOCIAL FISSION AND FUSION TO WORK FOR CHILDREN

by Martha Eliot

FISSION AND FUSION, as church people and voters are well aware, have many meanings. Most of us, in our lifetimes, have witnessed the division of one church body into two, and the union of two to form a new whole. We have seen splinter groups separate from a major political party, and we have been invited to vote for fusion tickets. But the sense in which I am going to venture to use these words *fission* and *fusion,* I am daring to borrow from the atomic scientists.

Atomic fission and fusion take place, I understand, because within atoms, there are two forces contending with each other. One is an electrical force which causes the nuclei of atoms to fly apart. The other is a mysterious binding force which overcomes the electrical force, or at least holds it in balance, so that atoms remain stable. What our nuclear physicists have discovered is that when the right kind and amount of energy is applied to atoms from the outside, it can, in some cases, cause one of these two forces to prevail over the other.

Because the splitting force in heavy elements is somewhat superior to their binding force, the application of outside energy can make their atoms fly apart, and we get atomic fission. Because the binding force in lighter elements is somewhat superior to their splitting force, the application of outside energy can make their atoms combine, and we get atomic fusion. Both reactions—splitting and combining—have one important thing in common. Both give rise to vast and awesome quantities of energy.

We know too well the destructive power of both kinds of energy. The taming of atomic fission for the *good* of mankind—for the production of electricity, for creating isotopes—is coming along rapidly. The taming of the fusion reaction for living, rather than for death, is, I gather, a more remote possibility.

Now, I did not come here tonight to give an amateur's lecture on atomic energy. You have better uses for your time. I have ventured this far outside my field because I am fond of metaphors.

It seems to me that the atoms of human society—human beings

–have two rather similar forces contending within them, both potentially productive of great good and great mischief. Harnessed for good, both can carry us and have carried us far in the mastery of our environment. All of us, in one degree or another, have the urge to take apart. All of us, to some degree, have the urge to put together. With us, as with the atoms, the two forces vary in relative strength.

Some of us are at the fission end of the human scale, where we like to take apart, to analyze, to investigate. Our gift is to specialize, to do an intensive job in a limited area. Others of us, at the fusion end of the human scale, have the gift of bringing together the findings of many disciplines, to philosophize on the larger implications, to make human experience more meaningful to as many people as possible.

Many people credit the tremendous advances we have made in saving lives and in conquering diseases to the development of specialities among the sciences, to the power of fission that is in us. But the time has come, these people now say, to unite to conquer, to fuse the power that is in us.

I go along with those who believe we will always need both: the power to divide, and the power to unite, if we are to gain full mastery of our environment. Great good has come—and will continue to come—from skills in dealing with the special problems of childhood, for example, and with the problems peculiar to particular stages of childhood and special to the disabilities of particular children.

But we have come far enough in our understanding of human behavior to have incontrovertible proof of the interrelatedness of adult and child behavior, of body and mind, of personal and social factors in health and sickness. Unquestionably, the speed and distance we move ahead in gaining the good life will be determined, in part at least, by the degree we merge, unite, and fuse our specialized knowledge and skills.

And by uniting to conquer, I do not mean just one science with another, but also scientists with philosophers; philosophers with practitioners; the givers with the receivers of service; churchmen with non-churchmen; churchmen with one another.

One reason why I am so glad to be here is because this conference in itself is eloquent testimony to the willingness of thirty denominations to unite in considering how they can relate their programs to those of other welfare resources, and to sensitize the social conscience of the whole community for constructive action.

At the risk of belaboring my atomic metaphor, I draw on it to make one more observation which helps to point up my theme tonight. For some reason, it has been a lot easier for our scien-

tists to harness atomic fission than atomic fusion. I think we can observe in human beings, too, a much greater facility for dividing, specializing, and segregating, than for seeing their problems as a whole and for integrating their capacities for coping with them.

My remarks to you, therefore, are going to focus most particularly on ways in which we might serve children better by fusing, rather than segregating, our efforts in their behalf.

There once was a theory—Rushmore was its chief exponent I believe—that if we were to dig hard enough, we would discover that all diseases stem from a single cause. No one holds to this today. But people most knowledgeable about the way children grow—physically, emotionally, mentally, and socially—are in agreement that there are some kinds of human behavior that make growing up difficult for all children, well or sick, whole or handicapped. Our habit of segregation is one of these.

All of us are especially conscious these days of the serious effects on children of racial segregation. I am sure you join with me in admiration of the Supreme Court for having made us face the damage done both to those discriminated against and to those who discriminate against children because of the color of their skins. Heroic strides are being made away from that kind of unchristian and undemocratic behavior. But there are many other kinds of segregation that are deeply injurious to children: physical, social, economic, and ideological.

Now, not all segregation is bad. The separation of carriers of disease, for instance, is both healthy and wise. But one kind of segregation that creates and multiplies difficulties for all children, and especially for the child who deviates from the average, is the kind that grows out of prejudice; particularly prejudice against those who are different from ourselves.

I use the word *against* advisedly since implicit in prejudice is the suggestion of a "holier than thou" attitude, and sometimes a feeling, even, of hostility. The progress of children is terribly hampered by the persistence of some prejudices. When least harmful, they blind people to reality or block them from neighborliness. When most harmful, some prejudices lead to discrimination, stigmatization, and even abandonment.

It is an ancient habit of mankind for each to prefer himself to others, and particularly to others who seem obviously not so well off as ourselves. There is an equally ancient habit of ignoring or isolating those who are different from ourselves. Some of us still turn our faces away from the person whose face is badly marred.

Excuses and even rationalization for such treatment in the

past have been many. Some have attributed it to shame or guilt. This tragically persists to this day in many parents of mentally deficient children.

In the old days, prejudice toward the sick or handicapped person was often due to the superstitious fear that such a person was the embodiment of "the Devil's work," as Martin Luther said, or of "the sins of man," as Cotton Mather said. Today we see disease as a medical, not a theological problem.

Some pretexts for segregating, for hiding, the physically or mentally handicapped have been due to economic pressures for survival. Fortunately, today no such pressures require us, in our relatively affluent society, to turn our backs on the handicapped.

Finally some of our prejudice has been due simply to the fact that it is always difficult to face a problem for which you have no solution. At last we are beginning to accept the fact that only by facing up to problems can we become their masters, rather than their slaves.

One of the most dramatic examples of this new conviction has been provided by thousands of parents of retarded children in the last twenty-five years. In this relatively short span, organizations of parents of these children—practically unheard of a quarter century ago—have developed in forty-seven states. Freed, at least in part, of feelings of guilt; wisely convinced that even the most severely handicapped child should be looked upon first as a child, and only secondly as a child with a handicap; these parents and friends of retarded children are demanding—and rightly so—their fair share of help from schools, clinics, and home services that focus on the *abilities,* rather than on the disabilities, of children.

As a result, thousands of children who, formerly, would have been segregated—in attics or in institutions for the insane—are beginning to have their chance to belong to the rest of us. They are being helped to live with their handicaps without having to cope with the *additional* social handicaps of isolation and loneliness.

It is good to record that the largest single new appropriation for health research, made by Congress this year, was $750,000 for research into the causes of mental retardation and community services for the care of defectives. This came about largely through the persistent and courageous pressure from parents and friends of these children.

Cerebral palsied children are another group who for centuries have been banished or held in derision by their peers and their neighbors. They could be called lucky if they were hidden at home. Too often they were—and still are—committed to an institution for the feebleminded. Now we know that many cerebral

palsied children, unable to make their legs and arms behave as ours do, nevertheless have either average or superior mental potentialities.

Not until parents were able to come out from under the blight of superstition that this affliction was an evidence of family taint and recognized that it was frequently caused by birth injury or infectious disease during pregnancy did we begin to give adequate attention to what might be done for these children. Now parent organizations are helping mightily in overcoming prejudiced social attitudes; and helpful, supportive treatment and training are reaching more and more of them.

A century ago it was almost universally assumed that the deaf child was also a *dumb* child—dumb in tongue and mind—a persistence, possibly, of the medieval belief in demons and evil spirits. Our typical way of handling such a child was to hide him away like an animal or put him into an asylum for the deaf and dumb. Now we know such treatment is almost a guarantee that the deaf child will acquire a clouded mind. Marvellous things are being done these days for the extremely hard-of-hearing child; even little 18-months-old babies are being fitted with hearing aids.

But even where science has learned how medically to control and treat some handicapping conditions, social prejudices continue to deny a normal life to many children. There seems to be almost a social conspiracy against the epileptic child, despite the fact that we now have therapy which is effective for some 80 per cent of these children. As Dr. Leo Kanner so graphically puts their plight:

> "The epileptic person, struggling for a place in his community, finds himself constantly and unremittingly in a position which does not differ essentially from Peer Gynt's allegorical dilemma. Wherever he turns, in whatever direction he tries to proceed, there stands, menacingly and prohibitingly, the massive Boyg of shoulder-shrugging public miscomprehension.
> "The doors of opportunity are slammed in his face. He wishes to get an education, and most schools either won't take him in, or if they have done so, send him away when his convulsive phenomena becomes a problem in the classroom.
> "He wants to play with other children, and he is chased off the playgrounds, often with deriding epithets ringing painfully in his ears. He may not go swimming, ride a bicycle, or, when he gets older, drive an automobile.
> "He wants a job and employers have no use for him; they think of the laws which make them liable for any injury which a worker sustains while at work. He is excluded from all branches of military service. He finds himself a social outcast and an economic burden on his family or on the relief agencies."

It is not enough for men of science to be freed of the prejudice against disease as something "bad" or "evil." The attitudes of parents and the whole community toward disabilities is of extreme importance to a child's chance for development and adjustment.

If the physically or psychologically limited child is to have even a glimmer of a chance to develop to his maximum, he must not be hidden away. He must not be segregated. He must be able to share in the lives of normal people to the limit of his capacity. Indeed, I would assert the obverse of this: If normal, average children are to have the chance to develop to *their* maximum—socially, emotionally—they must have the chance to share in the lives of children whose handicaps are obvious. Sooner or later, every child discovers he has some, maybe hidden, handicaps.

Progress in our society away from the segregation of children with limited bodies and minds is heartening, but terribly, terribly slow. To parents of a handicapped child, every day's help that is lost to him must be hard to bear. We, too, in the Children's Bureau, who have responsibility for working with the states in developing their public programs of treatment for crippled children, sometimes get impatient.

At the moment we are heartened because this year the Congress increased our appropriations for grants for this purpose from a little under $11 million to $15 million. The extra $4 million-plus, added to what the states will provide in matching, will mean new life and new hope for many children. And not only for those who receive treatment, but for others. Because the more we treat, the more we learn how to treat. This elemental fact was well demonstrated this year by the widespread inoculation with the Salk vaccine. Already many improvements in that method of treatment are under way.

There are other, less insidious but still damaging, kinds of segregation of the child who is physically under par that we indulge in. Take the child who must be hospitalized. It is well established by now that good parent-child relations are absolutely essential to the growth of healthy personality in children. Of all times in a child's life when this relationship should be close, it is when a child is sick. Yet we build and run our hospitals in almost total disregard of this.

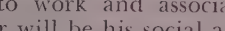
Terrified of the risks of cross infections, we make and keep our hospitals as antiseptic as possible; but in the process, we segregate children not only from putrefaction, but also from parents. We provide, in one swift action, the setting for the development of fear, uncertainty, and insecurity, when we ruth-

lessly deprive the small child of the presence of his mother at this critical moment.

Some excellent exceptions to this procedure exist; I wish they were universal. The best of our hospitals for children allow mothers to live in with their sick child; participate in his care; bring him and feed him food from home. Some hospitals make visiting hours liberal and convenient to parents. When these arrangements are difficult, some try to substitute for the mother by providing nurses who can give warm, mothering care. A few hospitals are experimenting with mobile laboratories or clinics, to make removal of a child from his home for medical care less necessary.

Special schools for the severely handicapped child are a must, but all too often the less severely limited child is barred from attending regular school classes, although we know the more such a child is allowed to work and associate with so-called normal children, the better will be his social and mental health.

How we construct public buildings is still another example of the unthinking ways we segregate the physically handicapped. Our Department of Health, Education, and Welfare employs many crippled workers, but only recently did anyone think of providing a ramp to permit them to enter and leave the building easily.



There are still more subtle and more devastating kinds of segregation than staircases that breed and perpetuate social sickness in children and that make growing up in a healthy way extremely difficult. I refer to the segregation of children from parents, of families from their neighbors, of neighborhoods from total community life.

In our culture we put great store in the family. We look to it to lay the foundations of healthy personality and to be the transmittal line of the best of our cultural values. We expect the family to give children their opportunity to acquire a basic trust in themselves and others; self-control without loss of self-esteem; initiative, and industry—all the traits of personality that carry children safely through the crises of life with inner unity, good judgment, and with capacity to act and do well. It is to the family that we look to engender the common moralities of kindness, honesty, loyalty, and social responsibility on which decent society must depend.

Parents, we admit, are not the only ones who help children acquire these traits. Everyone who touches the life of the growing child adds to or subtracts from his chances for acquiring them. But it is in the unconditional love and approval that the family

freely gives to and expects from its members that health of personality has its greatest chance to flower. We know this; we affirm this, but what do we do?

Recently there has been a good deal of misinformation bandied about, in and out of the press, regarding the number of children without parents. Some of the statements have a basis in fact; some are gross exaggerations. These exaggerations should not create so much resistance in us, however, that they blind us to the fact that there still persist in our society congregate institutions for children that ought not to exist. Some children—not as many as publicists would have you believe, but still some—are being held unnecessarily long in institutions and in temporary foster homes. Both the churches and social agencies must do some very deep self-examination of this kind of too-prolonged segregation from the children's natural parents or from potential adoptive parents.

Currently some 150,000 unmarried mothers give birth to babies each year. Many of these mothers are tragically isolated, segregated, and even forced to flee their communities. In need of medical and hospital care, some are forced to accept this care through unscrupulous middlemen in exchange for their babies.

Here we have segregation based on moral judgments. But who suffers most? The baby? The unhappy mother? Or is the worst sufferer the community itself—first because of what it does to the mothers; and second because of the end results when a baby is handed around from home to home, or is institutionalized, or develops the deep distrust that comes from not belonging?

The unconditional love and approval that we count on parents giving their children are hard to give when the material necessities of life are hard to come by; when society offers as little as possible and demands as much as possible in return; when families are denied access to the economic supports and social services that others enjoy.

Of all families who must cope with these discriminations, the group that suffers most, I believe, are the migrant farm families. Among them are some one million children. On the move most of their days, earning only the most meager wages, sleeping—many of them—in wretched shacks, these families seldom see a doctor, a teacher, a preacher, or a welfare worker.

Their segregation from the social protections and social aids that we have built up for ourselves—while we munch strawberries in January,—is sorry, indeed. Our indifference to their lot is breaking down, but not fast enough. Of all the groups who are reaching out to them I know of none that merits more praise than the United Church Women. They are doing a splendid job in many, many places over the country.

At long last, government agencies, too, are showing twinges of conscience. Along the East Coast, our Federal agencies of health, education, and welfare are working with their counterparts in the states and with voluntary groups to see how health, welfare, and education services can be made flexible enough to include these modern nomads. Laws that exclude from public services families on the move and newcomers to communities are also being challenged and little by little changed.

But government can move only as fast as it is pushed. To paraphrase a remark of the late Justice Robert Jackson: It is not the function of our government to keep the citizen from the error of exclusion; it is the function of the citizen to keep the government from falling into such error.

Migrant farm families, of course, are not the only ones excluded from the social and health and educational supports and services that we know are essential for the wholesome development of children. Many resident farm families live beyond their reach. It was to help in overcoming the handicaps of their isolation that the Congress, in enacting Federal grants for child health and welfare programs, directed the Children's Bureau and the state agencies receiving these grants to give major attention to needs in rural areas.

This is the twentieth anniversary of these Federal grants, and substantial headway has been made in building health and welfare services for rural children. We still have far to go, however, before all of them will be reached.

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Both church people and social workers are well aware that many millions of city families—some of them living only blocks away from a church or a social agency—are just as remote from their services as the family on a dirt road on a mountain in Montana. Many people are asking themselves: If we can use our Federal Government to aid in developing child welfare services in the country, what ideological reason is there for not using it to help cities develop such services? At present, Federal grants for child welfare can be spent in cities only if the cities are proved to be areas "of special need."

This question has become particularly insistent with the growth of juvenile delinquency in the past half dozen years. In its most serious forms, juvenile delinquency is a city problem. Treatment services for young delinquents involve the police, the courts, clinics, and agencies which are most commonly, and appropriately, found in cities. The Administration has placed before the Congress a bill which draws no line between city and country in helping to develop these treatment services.

I want to come back to juvenile delinquency in a moment, but first let me reflect again on the isolation of millions of families particularly in the run-down and slum areas of our cities. It is not just more Federal aid that is going to put community services within the reach of many of them. Too many doors to churches, to welfare agencies, to child guidance clinics, to family counselling services are closed to these families.

Some of these institutions of ours for helping people, with the most sincere goodwill in the world, have been guilty of segregating those whom they will serve from those whom they won't. This has come about in part, I am told, because of a belief that unless a person seeks help he cannot use help. But often the person in greatest need cannot move an inch toward the help he so desperately wants.

The more adventuresome social agencies are now reaching out to these people, testing new approaches and new skills in opening emotional doors, and are getting in. One excellent example is furnished by the New York City Youth Board which has assigned trained social workers to hang around with gangs of "toughies" who would never come near a social agency. Through their being accepted as friends by these youngsters, these so-called "aggressive caseworkers" find that it is possible to break down much of the hostility on which destructive gang activities breed.

Presbyterian Life put the same challenge to its churches recently. "Where the Church fails," its editor wrote, "is in not reaching out effectively into the great areas of human need. The facts of juvenile delinquency," he observed, "lie outside the Church. If we are to deal effectively with this problem we must find a way of reaching out beyond the church walls."

I know how thoughtful and deeply concerned all of you are with the social and personal sickness that lies behind much of the juvenile delinquency we have today. It is frightening to contemplate its extensiveness: more than one and a third million youngsters picked up by the police last year; close to a half million brought before the courts; forty thousand boys and girls separated from families, schools, churches, and other community associations, and placed in institutions for the delinquent.

You will know of course, that not all of these youngsters are socially or emotionally sick in the sense that they need a course of treatment. Some of them are in trouble with the law for purely accidental reasons: a baseball, badly aimed, went through somebody's window. Some delinquent behavior, as Fritz Redl has graphically pointed out, may be "the organism's defense against something that was done to it. If you give a youngster something that is poisonous, he is going to gag." Remove the irritant, and there will be no more delinquency.

Still others, as Redl reminds us, have perfectly good controls at home, but a low resistance to going along with the gang on a spree. "Like grown men at a convention in a strange city who swipe silver spoons from the Waldorf-Astoria," these youngsters' controls melt in the heat of group intoxication.

But there are many boys and girls who are in trouble for much deeper reasons. Not all of them, by any means, are delinquent, but among delinquents you will find many of them. These are the youngsters who have serious emotional and social problems.

Amongst those who are not delinquent you will find some who have been trained, as Marie Jahoda puts it, to "passive adjustment," to accept life as it comes, however bereft it is of love, of support, of fair dealing, of chances for wholesome self-expression. Lacking the capacity to change their environment, or to rebel against it, they become its victims. Giving up the wholesome battle for self-satisfaction, they may take what indignities life dishes out, or withdraw from life.

Some of the little "goody-goodies" we admire so in school, church, and home are just such children. Because they give us no trouble, we may give them nothing but admiration. Later, they may have to be "put away," segregated in a mental hospital, because we encourage their segregation from life.

The juvenile delinquent who is in emotional or social trouble, on the other hand, is sometimes, by his very aggressiveness or anti-social behavior, displaying a kind of mental health in trying to gain mastery of his environment. Sometimes, however, his struggle for self-satisfaction is so punishing to himself and his environment, he, too, must be put away in a training school for delinquents, because we denied him some kind of help he needed somewhere along the line.

We are in the very infancy of understanding what produces these two extremes in childhood behavior and all the varying degrees of emotional and social distress in between. But there is one contributing factor I want to speak of for a moment, and it brings me back to my theme song of segregation.

Psychologists and sociologists alike are fairly well agreed that the well-adjusted human being in society has a sense of "self-realization" that enables him to face the conflicts that will beset him throughout life. To acquire this, he must have the ability to perceive reality honestly, as it is.

There is the reality of *goals*, and there is the reality of *means* of reaching those goals. We are fairly clear about many of the goals of our democratic, Christian-Judaic society. At least we

articulate them well. What we are not so clear about, as Robert Merton points out, are the acceptable means for attaining our goals, and what we mouth, we do not always mean.

Our democracy and our religions are firmly founded in a belief in the inherent dignity of the individual, but we collect a rent of fifty dollars a month for the use of a condemned house, with no inside toilet and no running water—and some such houses are right within eyesight of the Nation's Capitol and a half dozen churches. We teach respect for the law, and boast of our influence which causes a policeman to tear up our traffic ticket. What I am getting at is this: too much of the time we segregate our goals from our means: our beliefs from our practices: our one day of the week from the other six.

This ideological segregation is terribly hard on youngsters. It is particularly hard when it operates both within the family and within the society in which children grow up. To confront them with contradictory means and ends is to cheat them on values, and children grow on values as well as on vitamins.

Who is to blame *children* when they take short cuts to their self-realization, if we take them? Who is to hold *children* to socially acceptable behavior, if the reality of such behavior among adults is the behavior you can "get away with?"

If children are to have their fair chance to develop the capacity to see and deal with reality, let us give a mind to all these hidden and blatant kinds of segregation I have been talking about: the segregation of the socially accepted from the socially outcast; of the sick from the well; of the whole from the handicapped; of children from parents; of families from community services; and, finally, the segregation of beliefs from behavior.

Breaking down these barriers is, of course, far easier said than done. No single opinion of our Supreme Court can outlaw them overnight. We will get rid of them quickest when we unite our efforts to banish them.

For far too long we who care mightily about giving every child a good start in life have gone our separate ways. Too many of our public and private agencies, our health, social welfare, and education programs, our churches and youth-serving organizations, have worked in isolation of each other or with courtesy nods, only, between them.

By this very separateness, I am convinced we are either wasting, or not using, tremendous social energy. We are failing to reach countless children who could use some help. By building emotional, as well as brick, walls around our individual institutions and agencies, we are limiting our capacity to help. By treating children as if they were disembodied minds and emotions, or treating them as if they were bodies without either,

some of us are shortchanging them in the quality of help we give.

Can we not be as imaginative and daring as our physical scientists have been in exploring new sources of social strength, and new ways of using this strength, so that the well being of future generations will blossom as ours has only budded?

To be as bold and inventive as the atomic scientists calls for sharpening our perception of children's needs. Even more, it calls for courage: the courage to face reality, to recognize the implications of what we are doing, or failing to do; the courage to invent, to experiment, and to test new ways of working together.

Until the Supreme Court declared racial segregation in our schools unconstitutional, there were many among us who were convinced that schools could not be desegregated. Now we are finding out that they can be. Constantly, the courageous amongst us are doing the impossible.

Without belittling the good that is flowing to children from our separate and specialized approaches to them, let us tackle—with high courage and creativity—the harder task of fusing our energies in their service.

Do churches release dynamic ideas and then resist resulting changes?

CHANGE AND THE CHURCH

by Mildred McAfee Horton

THIS CONFERENCE IS A DEMONSTRATION of one of the very interesting modern movements in the Christian Church. We are gathered here as churchmen selected, however, because of our interest (actual or potential) in a phase of modern life over which the Church has no monopoly of interest. We are professional or lay social workers as well as churchmen—a statement I can make the more categorically since we have authority for the fact that social welfare is "a resource that may be used positively by all Americans in their attempt to live more abundantly." That definition, contained in Dr. Chakerian's introduction to the bulletin of the Hartford Seminary Foundation entitled *The Churches and Social Welfare,* lets many people into the category of social workers who have never thought of themselves, or been thought of, as belonging there.

We have gathered here in our dual capacity to see what difference it makes to social welfare that its workers include so many churchmen. We have also considered what difference it makes to the Church that its members are also part of the great guild of those who are determined that life shall be more abundant for everyone and are putting their vocational efforts into so-called social work.

We have surely noted three facts about the Church as a factor in the situation which has challenged all the ingenuity the social workers can bring to bear on problems of human relations. Nothing has been more notable, nor more frequently mentioned in our deliberations, than the fact of the rapidity of social change. It is the fluidity of life in all the societies of the world which creates the magnitude of the problem of life in society which now confronts social workers. Clearly the most static society can create employment for those who try to make life abundant for all its members, but their task is complicated enormously by the fact of change, and the enormity of the challenge is increased with the degree of acceleration of that change.

It was more than a hundred years ago that the author of one of our still-popular hymns died. It must, therefore, have been

earlier than that when he observed, "Change and decay in all around I see". There is a very real sense in which the two—change and decay—are associated, and although the decay may provide the soil in which great new growth can occur, it complicates life for people who value what is now decaying.

The Christian Church has done much to create the change going on around us. It has been the great preserver of revolutionary ideas which it has released into each succeeding generation, with results which are directly related to the demand for increasing standards of living, for status for groups long underprivileged, for freedom to be fully oneself—individually and collectively. It has demonstrated the way in which groups can cooperate to serve each other.

Three years ago my husband and I arrived in India on the anniversary of the arrival there of St. Thomas, nineteen hundred years before. The Christian community in Madras had a celebration of the event to which a Hindu and a Moslem representative came. On my first day in that great land it was an exciting experience to hear these representatives of other faiths acclaim the Christian missionaries who ever since the day of St. Thomas had brought across the seas the social institutions which India needs and wants. They spoke with deep gratitude of the fact that these agencies of health and welfare and general education had enriched life for an entire nation. The hospitals, social agencies, schools, and colleges, at home and abroad, have set loose in the world forces which have created far-reaching change. Until men know of the abundant life, they live in peace without it. Once made aware of the possibility of health, of interest, of material and cultural advantages, men work to achieve them. Above all, when men grasp the dynamic idea of their own inherent inalienable dignity, they have a motive for upsetting the world until they remove any shackles which have placed them in unworthy servitude.

The most secular elements in the western world have claimed as their own the universally appealing idea of the worth of the individual; but Christians have a direct heritage of faith in man as a child of God which has spilled over into our western civilization and stirred millions to claim a right they never associate with its divine source.

The most revolutionary idea cannot produce change if it is not communicated. The technological changes which have increased the range of ideas have made it possible for the Church's revolutionary doctrine of man to find a hearing. There are those who note that the scientific progress which has made our technology possible has occurred in those cultures which have been touched by the conviction that the God of the universe

is a God of character whose laws are sure and discoverable. To the extent that the Church has promulgated the idea of a universe ruled by a God who wants to reveal Himself to man and His creation, it has encouraged the search for truth out of which men have learned how to come into contact with each other. The very fact of their contact has accelerated the changes which create new problems for social workers.

The Church has complicated this change which it has helped to create. It is not only the custodian of great spiritual truths. It is the oldest of our human institutions, ponderous in its institutional weight. While releasing dynamic ideas on the one hand, it resists resulting change on the other. Within its own ranks it includes the world's adventurous saints and the world's hesitant saints. Its very weight which gives momentum to its forward-moving parts, retards social movements in which other parts disapprove.

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Change would be less perplexing, less problematic than it is, if it did not involve changing practices and policies which are hallowed with ecclesiastic sanctions. The very setting of standards of conduct which makes the Church a powerful force for good can also create woeful tension when change seems to threaten those standards. Let me suggest one example. The Church encourages all its people to "do good", to "be helpful", to work for the glory of God. It defines these virtues in pretty specific terms . . . giving money, time, energy in the direct and indirect service of man. When in the normal change of occupation, which comes with advancing years, our most devout Christians are no longer in a position to render the kind of service to each other which the Church has traditionally commended, their adjustment to their new role is complicated by their feeling that they are no longer doing their duty. The idea that old people want to be needed is clearly recognized. Their sense of futility in not being needed at the same tasks they performed in their middle years is, I suggest, accentuated by Christian emphasis on "doing good" in ways more possible to middle-aged men and women than to their elders.

When society is ready to move into desegregation, the resistance of the church to this kind of change complicates greatly the task of achieving change. I heard of a minister in the deep South who told his people from his pulpit that it was the duty of Christians to get the world in order for Christ's coming. That meant keeping everybody in the place to which God had assigned him. The clergyman expressed his conviction that he was doing what God had ordained when he told a visiting Negro minister

that the latter must enter the manse through the back door, "where he belonged". This kind of resistance to change in the name of the Lord greatly complicates change.

As social workers, then, we have reason to call upon the Church to help to control the change which it has helped to create and to complicate. It has powerful ways to affect the direction the change shall take. It must choose in every local congregation, in every denominational body, in every interdenominational agency, how to deal with the change in which it is involved. Will it welcome change as a great opportunity to release men from antiquated bondage, or as a threat to be resisted? Will it apply to changing times its asserted faith in the power of God to dominate history, or will it view all change with alarm? Will it be alert to its temptation to let its institutional security control its revolutionary prophecy? Each ecclesiastical unit has within it both sets of tendencies. Which will be allowed to dominate?

At this point, the Church now looks to the social workers. Too often in recent years the Christian social worker has looked at the Church, found it wanting in speed of reaction, or has found it too reactionary, and has impatiently moved away from it as irrelevant to the social worker's main task. This conference has surely underscored the tragedy of that kind of withdrawal, for it has pointed up the momentous reality of the Church as a factor in the situation with which the social worker inevitably deals. It needs the social worker's characteristic attitude of objectivity, of awareness of the existence of problems in the community, of willingness to be concerned.

We used to tell entering students at Wellesley that from the moment of their registration they would always be considered Wellesley women, even if they dropped out of school the next day. We warned them that we would look to them forever after to demonstrate what it means to be a college woman. We did not ask that they should all come to reunions, though we hoped they would, but we did urge them to admit their relationship to an institution which had some share in their preparation for whatever they accomplished.

The Church has somewhat the same claim on the people who have come into contact with it, and then move into professional or lay activities in response to motivation related to the Church. It means much to the strengthening of the Church for social workers to be willing to admit their relationship to their church heritage. Protestants are notoriously hesitant to identify themselves as churchmen in their secular vocations lest they fall into an error of exclusiveness which they deplore in any religious or

other group. By avoiding this danger, we tend to fall into the other, a repudiation of the source of much of the motivation and power which is available in a culture indoctrinated through and through with Christian attitudes.

If we want the Church to foster the kind of change which will really enrich life for all men everywhere, we will have to be the churchmen who produce that kind of activity. We can do it by going to this or that particular kind of meeting within the four walls of the church—and that would probably help to keep us in contact with the living, changing Church. In addition to working within the organization, we can make the Church come alive by acting as churchmen in our work as social workers. Who better than social workers can rouse the Church to interest in improved immigration laws, for instance?

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At this distance from cultures not rooted in Christian traditions it looks as though it would be easier to be a Christian if one were a member of a minority group struggling to inject into the community life the values entrusted especially to us. Here in America our non-church friends often shame us by being more Christ-like in their lives than we are ourselves. They do as Americans certain neighborly acts which Christians know belong in our religious heritage. We have reminded ourselves repeatedly here that some secular social agencies maintain avowedly higher standards of practice than do some church-related agencies. I heard recently of a teaching sister in a Roman Catholic college who said there were some priests and some laymen who believe that all a school needs to do in order to do children good is to surround them with a religiously-labeled people. The sister added that the time is ripe for realizing that religious good will is not the equivalent of good teaching methods. How true that is! How true the principle is in the field of social work.

I am reminded of the experience I have frequently mentioned when, like all veterans, I reminisce about the war. We had many WAVES experiencing the boredom of "standing by", which is one of the curses of military life. It is easy to explain its necessity in some situations. Units must be able to act immediately when needed. The only way to be ready for the emergency is to be available before it occurs. After all, engine houses are scenes of a good deal of loitering by firemen who must stand by. But marking time, waiting for a crisis, gave rise to the oft-repeated remark, "Any moron could do my job". Our stock reply had to be, "True, but a WAVE is expected to do it better than a moron."

However effective *any* citizen can be in improving the lot of his fellow man, in making his life more abundant, the Christian

citizen should be expected to do it better—not because of greater intelligence, not because of greater devotion to duty, not because of any magic; but because the Christian has access to resources of power and of confidence available to those who take the fact of God seriously.

Two years ago another department in our Division of Christian Life and Work held a conference in Cleveland to discuss "Christian Faith and International Responsibility". Let me paraphrase a few sentences in the report of that conference so that they can apply as truly to problems of social welfare as to international relations. The confidence expressed in them is the strength which the Christian social worker can bring to a profession fraught with difficulties. It is a conviction worth trying to achieve, a conviction preserved in the churches with which we can, if we will, identify ourselves. It is a conviction whose contagion can spread if we expose ourselves to it.

> Our Christian faith requires that man acknowledges his responsibility to God. . . . We can find peace and order only as our ways are conformed to his ways. We stand under his judgment and, in the light of that judgment, we must make our decisions . . . with humility and contrition. Our faith in God and love for him and for our neighbors help us to make decisions and to act in the face of all our failures and perplexities. Our faith culminates in an indestructible hope that at the last God will fully manifest the sovereignty of his love in fulfillment of his kingdom. In that hope we can live and act in quietness and in confidence amid the darkness and insecurities of our time.

The quietly confident and humble social worker has a great contribution to make in a changing age of anxiety and fear. May this conference rouse the churches and the social workers to renewed devotion to their common tasks, so that "the peace of God which passes understanding may keep us forever uneasy until we give our best to the best we know," and so do our part to direct the changes of our day into the achievement of God's will for all his children.

EVALUATION OF THE CONFERENCE

by Leonard W. Mayo

THIS HAS BEEN A MEMORABLE EXPERIENCE in fellowship, in understanding and in determination to go forward with our separate and joint undertakings.

Our task when we convened last Tuesday was to consider the role of the Church in social welfare, and to work out ways and means whereby the Church might assume a more dynamic role in meeting the welfare needs of the nation. Among the many things that we have learned this week, and on which there seems to be full agreement, are the following.

One, the Church must participate increasingly in programs of prevention. In such activities the local churches, as well as the denominational groups, have a distinct role to play. Marriage counselling, guidance for children and youth including preparation for marriage, increased emphasis on religious education, and the extension of present recreation and other group activities for youth under church auspices are all effective in preventing family breakdown, juvenile delinquency, and other serious problems that frequently beset children and families in every community in the land.

Two, the local church and the national leadership of each denomination should redouble their efforts through pastoral work in the first instance, and increased activity on the part of church-related agencies on the other, to maintain the family unit intact as the greatest single bulwark in the protection and care of children.

Three, through their duly constituted agencies and institutions, the several denominations must work for higher standards of personnel, operation, and program. While a democratic society must retain vigorous voluntary agencies, including church-related agencies, we have no assurance that voluntary agencies will survive simply because they are voluntary. It is, therefore, the responsibility of the churches throughout the country to develop the programs of every agency to the highest possible level of effectiveness.

We are agreed that the relation sustained between church-related and secular agencies is of paramount importance in establishing a solid network of services in the community through which no individual in need can fall. We are agreed further that the relationship between church-related and governmental agencies should be far closer than is often the case, and that the

public agency is an integral part of the partnership made up of all agencies in the community engaged in welfare services.

In the final analysis the extent to which the findings of this conference are carried forward depends upon the personal efforts of each of us, and the extent to which we can work together effectively as individuals and organizations. For this reason the close fellowship of the last few days, and the mutual respect here engendered, is of more than passing importance. We have learned that no one of us, no matter where he works, nor under what auspices, has any corner on love, devotion, and consecration. These are qualities of the human heart, not necessarily confined to any one organization or field of endeavor.

In bringing this conference to a close, we can do no other than to express our profound admiration and our appreciation of that great army of men and women whose devoted efforts in the Church and in secular agencies have been responsible for the tremendous strides made to date, in the development of social welfare activities in the Church and in the community at large. We have depended on those people in the past; we invest our faith in them for today, and we recognize moreover that the future of the Church and social welfare is very largely in their hands.

Plans for '56 and '57; challenge is given in

A LOOK AHEAD

by William J. Villaume

THIS CONFERENCE WAS CALLED by the General Board of the National Council of Churches, but it has been created by the devoted labor of over five thousand people. It is true that a small office staff sacrificed summer vacations and fed frankfurters to their husbands, and that an executive committee of twenty-five persons produced a bulging volume of minutes. But they did not create the Conference on the Churches and Social Welfare.

The conference is the incarnation of fifteen hundred reply cards mailed from all parts of these United States, each one a message sent to New York that someone was keenly interested in the role and function that the churches should have in meeting the social welfare needs of this generation.

To critically view those cards one would suspect such a wide diversity of interests that communication among the people would be impossible. Postmarked in Alaska, Oregon, Texas, Illinois, Ohio, New York, Alabama, Mississippi; representing thirty-one Protestant and Orthodox denominations; councils of churches from coast to coast; five associate groups, and all manner of religious and community organizations, how could they understand one another? Could the public welfare workers make themselves understood to the administrators of church-related homes and hospitals? The prison chaplains to the Indian missionaries? The professors of social work to the theologians? The case workers to the pastors?

This week those cards became flesh. We all dwelt together; and we did appreciate one another's labors. We listened attentively to the same speeches; applauded the same dramatic presentations; discussed the same subjects . . . and who can say that the deaconess was more interested than the public welfare worker? Together we lifted our hearts in grateful praise to Almighty God. For His glory we all assembled here, and for the well-being of His children.

Fifteen hundred filing cards painstakingly classified by geographical origin, source of appointment, vocational interest . . . and then they became flesh. There on each lapel was only a name

and some numbers. Then came the discussions on the role of the local church, family welfare, the role of volunteers, the church as a social conscience. How often could you have written on your neighbor's badge his denomination, his geographical origin, his vocation? The *classifications*—there they were, all neatly filed for reference in the tower of the Music Hall. And there they stayed. In the flesh, the delegates defied that kind of classification.

We said it was a conference on the churches and social welfare. Perhaps that was a misnomer? When the filing cards became flesh, the "and" remained plastered there on the wall in the tower. But inside, excepting for a very few speakers, were only representatives of the churches. By the depth of their common concern for the role and function of their churches in meeting today's social welfare needs, the delegates deleted the "and" on the very first day. Or was it the Holy Spirit working among us?

* * *

When the filing cards became flesh, did they create a conference on the churches' responsibility in social welfare? That would be as presumptuous as to say that the executive committee created the conference because it set up 155 meetings. The fact is that this conference emerged from a much greater company than the files will ever contain.

Invested in the conference were the earnest deliberations of about thirty-five national denominational boards which were asked to finance it; the study of fifteen denominational commissions that produced historical and theological papers; the 187 persons that labored over the preparatory papers, many of whom were unable to come to Cleveland; the hundreds who served on the electoral college; the fourteen hundred administrators of agencies and institutions who filled in detailed questionnaires for preliminary study, and all those who were interviewed by the researchers; the two thousand or more persons who attended preliminary conferences this fall and sent reports. Eliminating duplications, an estimated four thousand people, outside of staff and executive committee, spent an average of a half day or more in preparing for this conference.

We have been surrounded all week by nearly three times our total number. They too worked earnestly for the conference, that the love of God might be made manifest in our day. The conference could not have been created without them. Altogether there are over five thousand of us. Is this the group to influence the role and function of the churches in social welfare? If so, I shall not expect much. The churches of the National Council

have over 35,000,000 members, and no group of five thousand can dictate a program for them.

But the case is not hopeless. As the conference was conceived in a few minds and created by five thousand people, so the five thousand may reason with the rest. As we disperse across this nation, the success of the conference rests with each of us. Unless the churches themselves—all the members—establish their role and function in social welfare, there will be vascillation by many and outright rejection by some.

Five thousand working emissaries from all parts of the country—that is a long start toward a successful follow-up, and a great cloud of witnesses. You and all your helpers can deliver the yet unborn babes. There will be ample opportunity.

Emerging from the reports of this conference will be a study guide for lay people. Social education and action boards of various denominations will cooperate in its production and distribution. Social welfare is to be the subject of the *first coordinated emphasis* among these boards. This coordinated emphasis, beginning in September, 1956, will extend to August, 1957.

* * *

These plans are encouraging, but their realization is in your hands. Only when you and four thousand others who have created this conference are effective missionaries to local churches everywhere, will responsibility for social welfare become a new and stronger emphasis. City and state councils of churches will help by conducting follow-up conferences in December-January, and February-March, respectively.

And while over thirty-five million members are given opportunity to study the role and function of the Church in social welfare, their elected leaders on the national level will be doing likewise. They will study the full reports of this conference, to be published as a book in 1956, in national denominational conferences held in February and March, 1957. Each denomination will consider the reports in the light of its own historical and theological background and the resources and personnel available to it.

On May 7-10, 1957, elected national leaders of all cooperating churches, both boards and staffs, will convene to consider the policy of the churches and a program of action for their ministry of love to this generation. They will have before them the reports of this conference, the reactions of their denominational study groups, and the recommendations of city and state councils of churches in all parts of the nation. This interdenominational gathering of national leadership will be the culmination of a

planning process which began when the Cleveland Conference was conceived to strengthen the leadership of the churches in social welfare. By 1957 we hope to have the goals clearly before us.

Let it not be said that our churches evolve policies from the top down. If the Church is to be true to its own nature as the great fellowship of all believers in Christ, it is *they* who must determine its role and function. We have made a start. We have democratically involved five thousand people. But there are over thirty-five million—that is the challenge before us. No one or two can engineer the policy of the churches; neither can five thousand. But together we can involve the church membership all across the land and put upon their conscience the needs of this generation. We must not forget why we came to Cleveland.

What lies ahead will be determined by our continued study, our prayers, and our labor together. We must resist a return to "business as usual" when new opportunities for service are on every doorstep. God is a creative, imaginative and pioneering spirit. We are His children. Let us follow His way.

The Conference presented five

CITATIONS FOR OUTSTANDING ACHIEVEMENT IN SOCIAL WELFARE

DELEGATES DULY APPOINTED by constituent denominations of the National Council of the Churches of Christ in the United States of America and by councils of churches throughout the land to the first National Conference on the Churches and Social Welfare, present these special citations to:

LEONARD WITHINGTON MAYO

For outstanding achievement which has contributed significantly to the social welfare of the nation.

The American churches recognize a debt of gratitude to Leonard Withington Mayo for his valiant leadership in social welfare planning, education of professional workers, distinguished service in social surveys, and enlightened advocacy of the treatment and prevention of disabilities of children and older people.

Endeared to many by breadth of compassion and depth of understanding, he was entrusted with leadership by the Mid-Century White House Conference on Children and Youth, National Conference of Social Work, Child Welfare League of America, Commission on Chronic Illness, International Union for Child Welfare, National Council of Churches, and this Conference.

His contribution to social responsibility is an inspiring example of opportunity for Christian leadership when the mind is keen, the spirit courageous, and the heart deeply moved by love of God and man.

Presented by Mildred McAfee Horton, vice-president, National Council of the Churches of Christ in the U. S. A.

* * *

ROBERT FOLLETT THOMAS

For outstanding achievement in church-related social work.

The American churches recognize a debt of gratitude to Robert Follett Thomas for his Christian ministry to rural Americans. As superintendent of Pittman Center he has developed services

needed by the people of his community—church, school, hospital, clinic, farm, group work programs, and cooperative industries.

Missionary, pastor, physician, social servant, administrator, and patient friend, he has ennobled life and enlarged human compassion. Wherever he goes with the Master, "the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them."

Presented by Rockwell C. Smith,
professor of rural church administration and sociology,
Garrett Biblical Institute

* * *

RUSSELL LESLIE DICKS

For outstanding achievement in strengthening pastoral services in church-related hospitals and homes.

The American churches recognize a debt of gratitude to Russell Leslie Dicks, pioneer teacher of clinical pastoral training in a general hospital and architect of the first standards for religious ministry to the sick. His teaching, writing, editing, and pastoral care have informed and inspired fellow pastors, have created positive understanding among physicians, nurses, and other members of the health team, and have brought direct spiritual help to many sufferers.

Through his influence and inspiration, every church-related institution of healing has deepened its understanding of Christian bases of health and therapy.

Presented by Seward Hiltner, professor of pastoral theology,
Federated Theological Faculty, University of Chicago

* * *

JOHN COLEMAN BENNETT

For outstanding achievement in church-related programs of social education and action.

The American churches recognize a debt of gratitude to John Coleman Bennett,

A theologian who uses his science not for its own sake but to deepen man's understanding of God, himself, and his own destiny;

A social philosopher more concerned about finding truth than

justifying his own previous positions or embarrassing his critics;

An author who writes to contribute to the understanding of basic problems, not to exhibit his scholarship or to coerce his reader by the duress of cleverness;

A teacher who stimulates his students toward both moral and intellectual integrity and responsibility;

A Christian who gives no evidence of personal ambition other than to be a better Christian.

Presented by Almon R. Pepper, Director of Christian Social Relations, National Council of the Protestant Episcopal Church.

* * *

CHURCH OF ALL NATIONS, METHODIST

For outstanding achievement in developing a social welfare program in its community.

This conference recognizes and honors the Church of All Nations, Methodist, for the creation of the

ALL NATIONS FOUNDATION OF LOS ANGELES

through which it renders significant service for Christ among neighbors of many races, ages, and creeds. Established under its aegis have been medical and dental clinics, a dental teaching center, a nursery school, camping for indigent children, neighborhood houses and a boys club which have effectively decreased the incidence of juvenile delinquency, a community council, and other health and welfare services.

Through the vision of its boards and the skills of a diversified professional staff, it has demonstrated effective leadership in religion, education, health, welfare, and community improvements. It has initiated services to meet emerging needs and bequeathed established welfare programs to other community agencies.

Imbued with love of God and neighbor, this church has been guided by high ideals, reflected upon them prayerfully, anticipated their incarnation hopefully, labored for their realization ardently, and bestowed their benefits generously.

Presented by Robert A. McKibben, superintendent of city work, Board of Missions of the Methodist Church, to John L. Mixon, pastor, Church of All Nations, Methodist.

THE CONFERENCE HYMN

O God and Father of us all,
Whate'er our race or creed,
To Thee ascends the pleading call
Of men in pain and need.
From every corner of the land
The burdened cry to Thee.
O who will lift a loving hand
To serve humanity?

From city slum, from village lane,
From ships upon the sea,
From mine and shop, from beds of pain
Thy children cry to Thee.
They cry out in their loneliness,
In sorrow, need, and fear;
They cry out in their deep distress
In trust that Thou wilt hear.

O God, Thy Word before us stands
To guide us in Thy way;
"Love neighbor as thyself" commands
The Christ who speaks today.
"The hungry, thirsty ones befriend;
The stranger take ye in;
The naked clothe; the sick attend;
With love the pris'ner win."

O God and Father of us all,
We follow in Thy way;
We hear Thy clear and urgent call;
We yield ourselves today.
Whene'er we hear men's troubled pleas
May we of service be;
And as we serve the least of these
We do it unto Thee. Amen.

© *William W. Reid, Jr., 1955*

The words of the Conference Hymn "O God and Father of Us All" were written for this occasion by the Rev. William W. Reid, Jr. The hymn was sung for the first time at the opening service of worship. Mr. Reid, Methodist minister at Camptown, Pennsylvania, was an Official Delegate appointed by his denomination. He was introduced to the conference at the Fellowship Luncheon on Friday when the singing of the hymn was accompanied by the Northeastern Ohio Salvation Army Brass Ensemble of thirty pieces. The tune *All Saints, New* was specially arranged for brass instruments by S Captain Albert Scott, who conducted the ensemble.

Based upon research for the conference

HEALTH AND WELFARE ESTIMATES

Compiled by
Charles G. Chakerian
William J. Villaume

I. GENERAL CHURCH STATISTICS: 1954*

A.	**Church Members:** (Prot. & Eastern Orthodox)	59,148,361
	Churches	274,849
B.	**Sunday Schools:** (All religious bodies)	262,826
	Sunday School Teachers	2,970,614
	Sunday School Enrollment	37,623,530
	Protestant Churches enroll 93% of total, or	35,389,466
C.	**Church Giving:** (Prot. & Eastern Orthodox)	$1,537,132,309
	Local Expense Gifts	$1,228,257,647
	Benevolences	$308,874,662
	Per Capita	**$45.36**
	Foreign Missions	$60,087,502
D.	**New Construction Value:**	$588,000,000

II. UNITED STATES POPULATION

1950		152,479,000
1960	*(est.)*	176,928,000

III. NATIONAL HEALTH AND WELFARE COSTS: 1953

Estimated Total Expenditure	$20,000,000,000
By Local, State, Federal Governments	16,000,000,000
Private Secular	1,700,000,000
Church Sources	2,300,000,000
1960 Over-all Estimate	25,000,000,000

*Source, *Year Book of American Churches: 1955*, National Council of Churches, New York, N. Y., 1955.

IV. PROTESTANT AND EASTERN ORTHODOX HEALTH AND WELFARE STATISTICS: 1954

Based upon mathematical projections of statistical reports from church bodies constituting 70% of the total membership of Protestant and Eastern Orthodox churches, and detailed questionnaires returned by about 30% of the agencies and institutions reported by these bodies.

A. **Institutions and Agencies:**

Total of some 4,000 agencies and institutions serving approximately 17,000,000 persons in 1954, of whom about 35% were not of the Protestant or Eastern Orthodox faith.

B. **Personnel:**	**Persons**
Full-time	200,000
Part-time	45,000
Volunteers	155,000
Board Members	70,000

C. **Professional Employment:**	
Registered Nurses	37,500
Medical Doctors	26,000
Social Workers	14,400
41% with degrees from accredited schools of social work	
Other Professional People	25,000

D. **Operating Expense:**	Over $1,000,000,000

E. **Capital Assets:**	About $3,350,000,000
In Buildings, Land, Equipment	53.8%
In Endowments and Investments	46.2%

F. **Distribution of Major Services:**	
Homes for the Aged	700
about 24% of all public and private homes for the aged	
Services to Children: Agencies and Institutions	800
institutional care given by about	400
child placement and adoption service by about	300
day nursing service by about	300
other miscellaneous services by about	600

Hospitals	600
other institutions which also offer hospital care to special groups	175
Clinics, Dispensaries, Convalescent Homes, and Other Health Services	65
Neighborhood Houses and Settlements	550
Other Agencies Offering Group Work and Recreational Services	135
Family Welfare Agencies	120
other agencies which also offer family welfare services	380
Camps Operated by Church Welfare Agencies	170
Residences, Hospices and Temporary Shelters	475
Maternity Homes	60
Agencies for Chaplaincy Services	90
Rehabilitation Services	140
Protective Services	15
Other Service Agencies	80

G. **Distribution by Year of Establishment:**	**Per Cent**
Prior to 1865	3.4
1866-1899	17.7
1900-1909	13.5
1910-1919 (World War I)	12.0
1920-1929 (Prosperity)	13.4
1930-1939 (Depression)	7.0
1940-1949 (World War II)	13.7
1950-1955 (Post-War Prosperity)	14.5
Unknown	4.8
	100.0

V. CARE OF THE CHILDREN

1953: Children under eighteen numbered 48,585,000. Number between 10 and 17 is expected to increase by 50% between 1950-1960.

1950: There were 175,000 in foster homes. Three-fifths were cared for by public agencies. The remaining 2/5 cared for by voluntary agencies were largely looked after by the churches.

1950: There were 95,000 children in institutions.

Urgent demand for desirable foster homes, boarding homes, even adoptive homes and home-maker service.

Delinquency increased by 17% from 1948 through 1951. 94% of delinquents come from the 10-17 age group. Children are becoming involved in more serious crimes. During the first six months of 1952 more serious crimes were committed by boys and girls 18 years old than by persons of any other age. Prevention and treatment require coordination of services and cooperation between courts, social agencies, and churches.

In 1953, more than 1,500,000 children and more than 496,000 adults received Aid to Dependent Children grants totaling more than $600,000,000.

About 800 institutions and agencies under Protestant and Eastern Orthodox auspices provide a major service to children.

VI. CARE OF THE AGING

In 1954, those 64 years old and over numbered 13,600,000. They were increasing at the yearly rate of more than 300,000.

Those 75 years old and over increased more than 50% between 1950-1954, or to over 4,000,000.

Life expectancy increased from 47 years in 1900 to 66 years for men and 72 years for women in 1954.

By 1975 people 65 and over are expected to number more than 21,000,000, or about 11% or 12% of the total population.

Several millions over 65 are receiving pensions or assistance through public or private sources. Social Security retirement benefits go to over 3,500,000 persons and survivor benefits to more than 1,500,000. Payments totaled more than $2,200,000,000 in 1952 and are increasing rapidly. An additional 2,500,000 are drawing Old Age Assistance.

The aged need the following services, among others: vocational; case work and counseling; spiritual ministration; housing; recreation and leisure time; health; adult education.

About 24% of the 3,000 public and private homes for the aged are related to the Protestant churches. Church agencies extending special services to the aged number more than 340, with homes for the aged totaling about 700. These figures are exclusive of counseling services, leisure-time programs, referrals, etc. Recent reports indicate that Roman Catholics operate 271 homes for the aged, and Jewish groups about 70.

Blindness, cerebral palsy, mental disease, cancer, tuberculosis, heart, alcoholism, arthritis: these are the number one problems for U. S. Public Health.

From 7% to 20% of beds in general hospitals are occupied by long-term patients.

The 1935-1936 National Health Survey revealed that persons afflicted with such diseases totaled 23,000,000.
Complete invalids numbered 1,800,000.

In 1954, those with some sort of physical or mental impairment were estimated to number 28,000,000.

The invalids and those disabled for long periods numbered about 4,000,000.

Chronic disease increases with age, but is not solely a problem of old age. On any given day 8% of all persons over 65 are disabled because of major chronic disease or impairments.

Need for the adoption of preventive measures is very acute. Special provision must also be made for the care of the long-term patient in hospitals, nursing-homes, and private homes. Problems of convalescence and rehabilitation likewise call for special action.

In 1953, more than 99,000 blind individuals were receiving more than $62,000,000 under the Aid to the Blind programs of the Social Security Act.

Aid to the Disabled grants were made to 173,000 individuals in 1953, at a cost of about $100,000,000.

In 1953, the total annual charges for personal health services were	$10,200,000,000
Physicians received	36%
Hospitals	20%
Prescriptions and medicines cost	15%
Other goods and services	13%
Dentists	16%

About 1,000,000 families paid out amounts equaling or exceeding ½ of their annual incomes. 500,000 families paid out amounts equal to or exceeding their total incomes. These figures are exclusive of public and private agency expenditures for health.

The general hospital admission rate for all families was 12% per year. Average length of hospital stay was 9.7 days for a total

of 479,000 days of care. 475,000 were receiving care on an average day.

These figures are exclusive of hundreds of thousands of dollars contributed through church sources for the care of indigents receiving hospital or medical care. Likewise, chaplaincy and counseling services are excluded.

A major turning point has been reached in the social and religious history of

THE CITY CHURCH AND HUMAN NEED*

by David W. Barry

I HAVE A FEELING at times approaching desperation that the Protestant churches have lost contact with the movement of history and are losing the best chance they have had in a century to win the American city.

We believe that God is the Lord of history—that events in time have significance for eternity—and yet we seem content to ignore completely the changes wrought by time on the city's social fabric, and to drift along with a strategy of churchmanship that is splendidly irrelevant to the human situation of today's urban community.

What are some of these changes that are so significant, yet so largely ignored?

The most obvious is that the streams of new life coming into the city have completely changed; that for thirty years now the newcomers to the city who are its future life blood have been, not Roman Catholic or Jewish, but Protestant. Many have darker skins than the Protestants from northern and western Europe; some speak the accents of the rural South, white and Negro, and some speak Spanish; in all cities large numbers come from the largely Protestant farms and villages and towns of nearby states—but in every case the Protestant percentage is many times higher than it was for many decades prior to the first World War.

We have, on the whole, no strategy to welcome these newcomers and build them into our existing church economy. The privileged few who come to our cities as transferred business executives gravitate naturally to the better communities and are absorbed into the churches there. But the large majority who start at the bottom of the economic ladder have found no outstretched hand of welcome. We greet them with run-down church buildings and defeated pastors, when we greet them at all. We make much less effort to understand their needs and aspirations, their culture and language, than we did their Roman Catholic forebears who occupied these same communities in past generations.

*Address at the City Workers Dinner held at the Cleveland Conference on November 3, 1955.

In the early part of this century, when the new arrivals were immigrants from Europe, Protestants set systematically about the task of winning them. We built some fine churches and neighborhood houses; we set up all kinds of services to meet their needs; we even sent young ministers to Europe to study the circumstances out of which they came. We were optimistic and we were, in those earlier days, more successful than we seem to remember. But as the Roman Catholic church adapted itself to the American city and consolidated its position as spokesman for each nationality group, the Protestant effort steadily dwindled. Our social service efforts were taken over by public and community groups and our evangelism was gradually reduced to token efforts.

We became pessimists and defeatists about Protestant work in the inner city. And we have carried this attitude of defeatism into a new era of history, in which it is irrelevant and inexcusable. We act sometimes as though the limits of creative choice in any situation lie between the decision to close a church and the decision to merge it with another, so that the two may die together in loving fellowship—this, in spite of the increasing number of demonstrations that fresh and vigorous and well-supported missionary work in the inner city brings an amazing response.

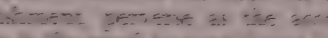
The second major point at which history is passing us by is in the purely physical rebuilding of the inner city. It is quite clearly in the cards that by hook or by crook, by public or private effort, by local, state, or Federal action, the blighted areas of our large cities are about to undergo a tremendous physical transformation.

In New York City over a million people now live, or shortly will live, in large-scale apartment developments, most of them built to replace slums that had become too expensive for the economy to maintain. In the major cities the pattern of the future is slowly emerging—it is right now on the drawing boards of the city planners—but in that pattern the Protestant church will have no place unless it demands that place right now, and backs up its demands with a demonstration that it means business. It is not that we are being excluded—the planners will welcome us and make even major concessions within reason—but it is rather that we will exclude ourselves if we fail to take action. No one else will do our planning for us, and no one else will either staff or finance the work that must be done. If you think about this very much, you will lie awake nights visualizing the nightmare city where acres and acres of planned apartment communities house thousands and thousands of families with no local Protestant parish church, with no pastor ringing their

dwellers and with an option on Sunday, even for the farmhand, except to commute to the suburbs.

The third area in which current history is teaching us a lesson which we do not seem to see is the phenomenon known as juvenile delinquency. Like the first two I have mentioned, it comes to us in the guise of a social problem, and if we see it only as a problem, it will be that alone and not rather, as I was told by my theology professor, God sees problems, as a human opportunity.

The delinquency rate usually is highest in the areas from which the Protestant churches are retreating. What are some of the ingredients of juvenile delinquency? There is a restlessness and a rebellion, which is normal to the age group. There is a fierce need for belonging to a group, for acceptance in a society of some kind, where the larger society rejects or frustrates these youngsters at every turn. There is need for a complete commitment to a group of one's peers, a commitment so complete that all kinds of dangers will be risked for it. There is a rigid, if primitive, moral code. There is the need for recognition and a sense of accomplishment, perverse as the accomplishment may seem to be. There is the need to participate in something exciting and important. And above all, there is almost invariably an absence of any experience of love, love in the community or in the family.



Is there anything in all these ingredients the Church cannot provide? It would be weak and naive to say delinquency is a challenge to the Church, as is rather an indictment of the Church for failing to provide for today's inner-city youth a spiritual center around which they can rally and from which they can draw ideals and morale. I firmly believe the young people of today's inner cities are ripe for a new and vital experience of a dynamic Christian faith. They are ready to respond to the leader who will come to them with an interpretation of the faith that is couched in their terms and adapted to their life style. It may be dramatically different from what we know as "youth work" in better established communities. It must be stripped of pomposity and pseudo-sentiments. It must be alive; it must speak to their condition; and it must be a faith that has rediscovered the essential joyfulness of the Christian life.

I am not talking theory alone here. I have seen young people's groups in Harlem and East Harlem and the Lower East Side and Brooklyn which for short times at least have rediscovered the happiness of Christian fellowship and number among them many

who have turned their backs on the sterile life of the gang for the open-ended life of faith. When this happens, they reveal an amazing spiritual maturity and, significantly, the moral strength to resist some of the worst pressures of city life.

The last thing I want to mention is the recent history of theological thinking. If anything marks us Protestants as a middle-class group, it is the turn theology has taken in the last two decades. The new realism in theology is a realism regarding the middle classes, and it reflects our status in both Europe and America. We have rediscovered the sinfulness of man and his hopelessness without the saving grace of Jesus Christ. We have identified his pretensions for what they are, and cut through his smugness and complacency regarding the inevitable progress of mankind.

But the smugness and complacency is a smugness of the established groups in our society, not those living at the bottom of the heap. You do not need to remind the slum dweller that he is a failure; our society shouts this message to him in every magazine ad and television commercial. You don't approach the delinquent with the message that he is a sinner—he knows he is a sinner; he knows he is alienated from the larger society and from whatever he understands as God. He won't say it this way, and he may not be able to articulate it at all, but he knows. You don't approach the newly-arrived Puerto Rican with good news about the hopelessness and futility of all human endeavor—unless your goal is to kill in him the dynamic that led him to pull up his roots and strike out for the mainland with an eager hope that opportunity awaited him in the world's greatest city.

No, the theology we need in inner city work is the theology of love and hope, of faith in God's eternal love and hope in God's eternal promise. It cannot be shallow, for the faith we offer must have enough strength to carry people through some of the most severe disillusionments that American society provides. But it must be positive; it must say, yes, we can; it must, indeed, carry them through that disillusionment with that power to change lives and change society that always lies just beneath the surface in our Christian faith and does those amazing things that make us humbly acknowledge that it is God's power, rather than ours, that changes men.

Now, what has all this to do with social welfare? Let me answer my own question by giving you briefly three case studies from my own experience.

Case No. 1 is that of the two illegitimate children of a dark-skinned Puerto Rican mother and an Italian father who made a temporary alliance while both were on relief. When we came into contact with them, the children were eight years old and

roaming the streets. First the children and then the mother were brought into the active program of the church. Today, both children are educated, married, and fruitfully employed, one in semi-professional work and the other as a secretary. Their homes are an example for any young married couple. The mother still works and maintains a small but decent apartment on the Lower East Side.

Case No. 2 is that of a young Negro boy who was a gang leader in Brooklyn and had served time for a shooting scrape. One day, on his way to the corner hang-out, he walked past one of our churches which was having a dance and dropped in to see what was going on. To make a long story short, he enjoyed himself, he came back, was absorbed gradually into our youth program, became a scout leader and a very effective worker at Youth House, the detention home for juvenile offenders. Recently we sent him off to engineering school.

Case No. 3 is an elderly Russian woman on the Lower East Side, living on a $46-a-month old age pension check. Her entire life, social and spiritual, is centered in the church and the friends she made there. We are trying to raise money for a new building there. Babushka came to our church visitor and said, "All I have is my $46, but you can have it." Our visitor said: "But Babushka, you can't do that; how will you eat?" "Oh", she said, "I'll go visiting." And she insisted on paying $5 per month out of her $46 until she had contributed $50 to the building fund.

Now the point I want to make is that by almost any index, each of these cases, and so many others I could name, at the time we first met them had all the characteristics of people who would all their lives create a demand for subsidized welfare services. The personal and family disorganization, the frustration of youngsters in minority groups, the bitterness, the lack of education, the poverty-ridden isolation of old age—all these and other factors normative to social disorganization were present. But each worked out extremely well in terms of what the social worker calls adjustment. Why? Because each developed a mature and vigorous faith and found a fellowship of believers who welcomed them and were concerned for their welfare.

The church served them, yes, but what was more important, it won them. The aim of the church was evangelism, and when it succeeded in its central aim, an inevitable by-product was the transformation of a disorderly and aimless family into one with goals and standards, of a delinquent into an able leader of youth,

of lonely and poverty-stricken old age into old age with friendships and purpose.

I don't mean to imply that the church is adequate by itself to resolve all the problems of people in difficult circumstances; welfare resources we could not provide were needed in every case. But these resources were primarily economic. They included home relief, old age assistance, health centers and clinics, scholarship aid. There are many welfare needs the church has neither the funds nor the technical competence to meet. But at the deeper levels of orientation, of ideals and standards and goals and morals and morale—at the levels indeed out of which so many of these problems of social disorganization ultimately arise—there the church can function as I believe no other agency can.

The church not only has an answer; it has the answer to precisely the problems on which society and the social worker confess themselves most baffled. Where the church is genuinely performing its own task well, there are no disorganized youth, and there is no lonely old age, and family life does not go sour. If we do not know this from our own experience and if we do not believe this with all our hearts, I question whether we have the right to call ourselves followers of Jesus Christ, and I am quite certain God will find other instruments than us to work out mankind's destiny and salvation.

What do we need to do our job in the American city? We need optimism, and the will to do the job, and the firm belief that we can and will succeed. We shall not know in our lifetime whether we have succeeded or failed, for that judgment is not ours to make, but we can know in our own hearts whether we have used every ounce of effort and every bit of our creative imagination to win the people of our cities. We need to believe in our work so strongly that the whole Church cannot fail to be infected by our faith, and at the same time we must honestly know that we have something worth believing in.

And we need money. We need many times the amount of money that is now available for the mission to the city. It is foolish to pretend the money is not available within our own church constituency, for a major part of the world's available cash is in American Protestant pockets. Hardly a day passes without word in the newspapers of some good Protestant church member giving millions to education or health or welfare. The same pocketbooks should be opened for us, and could be, if we have a program worth investing in and the men who stand in the nation's pulpits share our concern and our faith.

We need organization. Our church machinery for city work creaks in every joint; we spend most of our time oiling it. Even when it is well oiled, its operation makes it painfully obvious

that the organization set up to serve the spiritual needs of last century's towns does not have too much relevance to this century's great metropolitan areas.

And finally, we need leadership. We need leaders who are well-grounded in the fundamentals rather than the superficialities of our faith, who have the sympathy and imagination to see city people as they really are, and who have the creativity and flexibility to change as the cities change and invent new ways of winning and serving city people. I have a strong hunch that the important leadership of the city church of the future is going to come out of the very communities where our concern centers, and the really far-sighted church will be the one that constantly screens these communities for leadership, recruits young people and trains and inspires them to enter the service of the city church.

For the American city, I believe, is at a major turning point in its social and religious history. It can be won for Jesus Christ, or it can be lost. The alertness and imagination of the Protestant churches in the next few years will be decisive in the role we play in the history that is to come, for—and I repeat—God is not required to work through us, and if we fail, He will find other instruments more suited to His purposes.

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